Vol. XVIII OCTOBER, 1905 No. 10

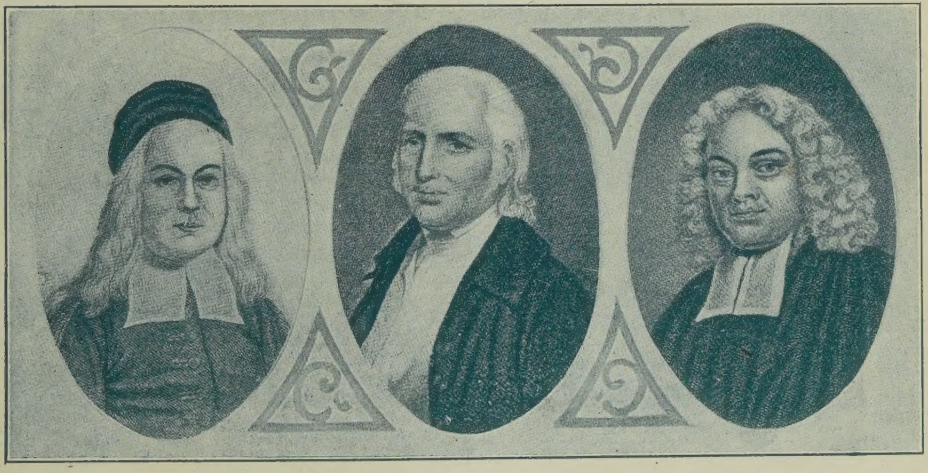
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

1705 NOVEMBER 29 1905

TWO HUNDREDTH ANNIVERSARY OF PROTESTANT FOREIGN MISSIONS



Christian F. Schwartz. Bartholomew Ziegenbalg. Auguste Francke.

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Of the Church—By the Church—For the Church

Luther League Review

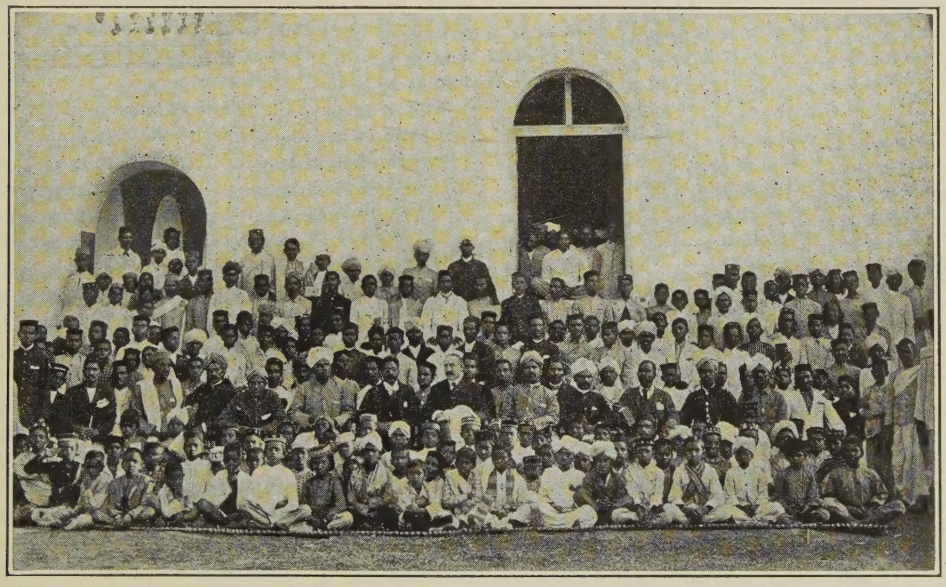
1705 November 29th 1905

Bicentennial of Protestant Foreign Missions

A Story Gleaned From Former Issues of the Review

By the Literature Secretary.

NOT far from the city of Dresden in the little town of Pulsnitz, on June 24, 1683, n one of the most quiet homes in this green valley, a son was born. The parents, Bartholomew and Catherine Ziegenbalg, were plain people, grave and upright. The boy, to whom was given his father's name, was left an orphan at the age of six. The circumstances connected with the death of his mother were graven indelibly on his memory.



BOYS' HIGH SCHOOL AT RAJAHMUNDRY.

Around the bedside in the darkened room were gathered the weeping children. Raising herself by a great effort, the mother in a feeble voice said: "My dear children, I am leaving to you a great treasure, a very great treasure."

The eldest daughter, bending over the mother, said in tones of surprise: "A treasure, dear mother? Where is that treasure?"

"Seek it in the Bible," the dying mother replied. "I have watered every page with my tears."

The boy, left an orphan at so early an age, was tenderly cared for by his elder sister. After he became old enough to understand

the parting message of his dying mother, and the Word of God had become in his own experience an inestimable treasure, he resolved, after much prayerful consideration, to devote his life to preaching that Word. In order to thoroughly fit himself for this ministry, he chose the University of Halle, so as to be under the influence and instruction of Francke, which molded his whole future career, as also that of so many others who achieved such a mighty work. He entered this university in 1703, and was delighted to find himself in the society of congenial spirits.

* * * * * * *

In the year 1612 the Danes had established at Copenhagen a company with a view to embark in commerce with India. The first vessel arrived on the Coromandel coast in 1616, and was soon followed by others. At Tranquebar, the fort named Dansborg was built, and above this floated the Danish flag. At the time when the building of the fort began the foundation of a church was laid, and the fortress and the Christian sanctuary rose side by side. The new settlement rapidly increased in prosperity, and the harbor was crowded with shipping.

Chaplains were sent out, but the propagation of Christianity among the people of India formed no part of the design of the first Danish settlers. The Danes had been in possession of Tranquebar more than eighty years before they gave themselves any concern about the souls of the people around them.

When King Frederick IV ascended the throne of Denmark, Dr. Lütkens, one of the court chaplains, set before His Majesty the duty of providing means to acquaint his Indian subjects with the Gospel.

Dr. Lütkens offered himself for this service, but the king would not listen and urged him to "seek younger men. It is a work for them."

Ziegenbalg was at this time throwing all his soul into the pastoral work in Werder. His devotion to duty, his diligence, his habits of self-denial and his acquirements had won for him favorable recognition, and his name was proposed to Dr. Lütkens as a man eminently fitted for the proposed undertaking. Dr. Francke, of Halle, gave to the selection his hearty approval and proposed as his companion in labor Henry Plütschau, a man of like mind.

The two young men, after prayerfully considering the matter, decided to accept the call, regarding it as God's appointment for them.

Speedily settling their private affairs, on the 8th of October, 1705, according to the directions received, they proceeded to Copenhagen to be examined for ordination. The king and his chaplains received the two candidates with great kindness, but no one besides, not even the bishop, felt much interest in the proposed mission. The young men were not on this account discouraged, and on the 29th of November, 1705, they embarked for India.

The voyage, impeded by frequent storms, lasted eight months. On the 9th of July, 1706, the ship in which the two pioneer missionaries had made the voyage anchored in the harbor of Tranquebar.

When they had made known their mission and presented their credentials, signed by the king, the governor replied that he could do nothing for them, and advised them to return. Then turning his back upon the missionaries he was followed by his suite as he returned to his mansion, and the strangers were once more left alone. While they waited in the gathering darkness, one of the governor's suite, more humane than his chief, offered to conduct the missionaries to the house of his father-in-law, where they would find a temporary asylum.

The Danish East India Company had no sympathy with the desire of the king to evangelize the heathen in his East India dominions, and secret instructions had been despatched to the governor in Tranquebar, authorizing him to offer every opposition, and on no account to further the enterprise.

A few days after their arrival the missionaries were permitted to occupy a house close to the heathen and Portuguese quarter. Ziegenbalg at once began to acquaint himself with the rudiments of the Tamil language, though prosecuting the study under great difficulties, without books and without a teacher. A Malabar schoolmaster was at length persuaded to bring his pupils to the house occupied by the missionaries, who were allowed to become learners. And so we have the picture of these two pioneer missionaries, sitting day after day cross legged on the floor, by the side of the Malabrian children, and gravely making letters in the sand, as did they, and at the same time learning the sound of the letters. In an incredibly short while Ziegenbalg was familiar with colloquial Tamil, and only eight months after his arrival he preached his first extempore sermon.

On the 12th of May, 1707, ten months after

the arrival of Ziegenbalg and his companion, the rite of Christian baptism was for the first time administered, five of the slaves who had been under Christian instruction receiving the ordinance, after having been publicly examined in the Danish Church.

The missionaries now began to feel the need of a house of worship in which to hold Tamil services. The governor opposed the project. A suitable house was, however, secured.

In great poverty, but in strong faith, the work was begun. The foundation stone was laid June 14, 1707, and two months later, on August 14, the new sanctuary was dedicated to the worship of God, in the presence of a large company. To the church was given the name of "Jerusalem."

In October, 1708, Ziegenbalg began the translation of the New Testament Scriptures into Tamil. To this important work Ziegenbalg devoted himself with great diligence, rightly declaring that great progress in Christianity could not be expected until the people possessed the Word of God in their own language, as the ordained Means of Grace.

While engaged in translating the Word of God, and at the same time busily carrying forward various kinds of missionary work, hindrances began to increase.

Plütschau was charged with rebellion against authority, arrested and publicly dragged through the streets. Ziegenbalg's turn soon came, and he was dragged away to the fortress, thrust into an inner prison, a mere cell, where the heat was so great that life could hardly be endured, and here he was allowed to languish for four months.

When he had spent a month in his cell he was one night awakened by his guard, and writing materials, which had been denied him, were passed into his cell, with a whispered message that all the inhabitants of the town, Christians and heathens, felt sincere sympathy for him.

The Governor had not expected that the man, hitherto, so full of fiery zeal, would manifest so brave and patient a spirit, and fearing longer to keep an innocent man in confinement, requested his prisoner to write a letter, asking for his release. This Ziegenbalg consented to do, moved by pity for his congregation, whose condition sorely grieved him.

When he, who had suffered so unjustly, once more appeared among his people, every hand was stretched out to grasp his and the Malabarian congregation, gathering about him, wept tears of joy.

The summer of 1709 brought not only relief from many trials, but ushered in a season of greater prosperity than the mission had hitherto enjoyed. Financial help came both from Denmark and Germany, and, greatest of all joy, three additional laborers arrived from Europe. The enemies of the mission were confounded. They had hoped that the trials through which the missionaries had been called to pass would lead them to decide to abandon the work and return to their own country. Instead, they were extending their borders and new laborers had been added to their number. To add to their discomfiture, the same ship which had brought reinforcements for the mission and means with which to carry on and extend the work, brought also from the King of Denmark to the Governor of Tranquebar explicit commands to render to the missionaries whatever assistance or protection they might need.

* * * * * *

On May 31, 1711, the Tamil translation of the New Testament was completed by Ziegenbalg. The day was celebrated by a service of praise. Of the completion of this work Ziegenbalg wrote: "This is a treasure indeed in India, which surpasses all others of the fabled treasures of the Indies!"

* * * * * *

The first church built by Ziegenbalg, near the seashore, with the cemetery adjoining it, has long since been swallowed up by the sea, but the house in which the great missionary lived and from whence his spirit took its flight, still stands, a modest dwelling, hallowed by precious associations.

The New Jerusalem Church, in the form of a Greek cross, is in a perfect state of preservation, and is still the mission church of Tranquebar. High up on its face glitters a golden crown and the letters F. R.—Frederic Rex.

Looking upon the congregation worshipping in this historic church, visiting the schools where the children and youth are gathered for instruction, and the seminary where young men are being trained to preach the Gospel to their fellow men, and knowing how through the length and breadth of India such congregations, such schools and such seminaries have multiplied since the days of Ziegenbalg, the Christian visitor to Tranquebar notes with gratitude that the grain of mustard seed planted in this idolatrous land by the first Protestant missionaries has indeed become a great tree.

The Guntur District

REV. MARION J. KLINE.
Secretary of the General Synod's Board of Foreign Missions.

The thought of the whole Protestant world may well be directed to the momentous event which occurred 200 years ago, when the first definite Protestant mission work on this earth was inaugurated in India by Bartholomew Ziegenbalg and Henry Plütschau. On November 11, 1705, these two young men, from the University of Halle, in Germany, were ordained to the ministry of the Gospel, in Copenhagen, Denmark, and on the 29th of the same month, under the patronage of the good King Frederick IV of Denmark, they sailed for India and landed at Tranquebar on July 9, 1706. There they established the Church of the Living God and the faith of Luther in that pagan land.

One tribute which was paid to Ziegenbalg, who fell asleep in Christ at his post of duty in India, at the early age of thirty-six years, might fittingly be his epitaph: "He crowded into the twelve years of his missionary life such abundant service as few of the most devoted men have ever offered to the Master on the altar of missions."

I have been invited to furnish a brief article on the work of the General Synod in this great field of India, showing how the good seed sown by those noble pioneers is still bearing blessed fruit.

The Mission of the General Synod in India was founded in 1842 by Father Heyer, at Guntur. Our present field comprises thirteen taluks in four districts of the Madras Presidency in South India. The great majority of the people resident in our territory speak the Telugu language, and our work is carried on very largely in the vernacular, though we also have Anglo-vernacular and English congregations and schools.

There are now thirty-one American missionaries, including the wives of the married missionaries, in our India field. The staff of workers also includes seven Eurasian assistants and 592 native workers.

The work may be conveniently divided into four departments—Congregational and Evangelistic, Educational, Medical and Zenana, and Orphanage

At the close of 1904 there were 30,424 baptized members in the mission. Of this number 11,157 were communicant members. In addition to the baptized members there were 7,814 inquirers. The total number of people directly under Christian influence in our mission is 38,238. They reside in 683 villages, in which we have 455 organized congregations.

The work of education has proved an inestimable blessing and is filled with encouragement. It has been conclusively demonstrated that the walls of caste are slowly but surely disintegrating under the influence of Christian education, and that many young men have been led to Christ through the schools of the Church. There are 791 students in the college and 438 in the branch schools. The students have outgrown our accommodations for them. There is need for the enlargement of the building. Ninety-four per cent. of the India expenses of the institution, exclusive of the salary of the principal, have been raised on the field, in grants from the British Government and fees paid by the students themselves. There are 289 congregational schools, with 6,990 scholars in attendance. The regular curriculum of these schools includes the study of God's Word, Luther's smaller catechism translated into Telugu, and the hymns of the Church.

We have two schools, one at Guntur and the other at Rentachintala, with 185 students who are preparing to become native workers, evangelists. pastors, catechists and school teachers. This is one of the most important departments of our educational system and may be designated as the theological seminary and normal college of our India Mission.

The Sunday School is regarded as one of the most important institutions of the Church, and justly so, for that is indeed the nursery of piety and the training school of the Church. In our Indian Mission we have 277 Sunday Schools with 17,094 scholars. This is an increase of 1,129 for the past two years.

A benevolence that moves all our hearts to sympathy and compassion is the care of the orphans. The great famine which swept over India in 1900 left in its train of disaster and suffering many thousands of little orphan children who were dying of starvation. Christian missions all over India gathered these children together and have since cared for them. There are about 200 in our mission. At present the board is erecting an orphanage plant of four buildings, which will cost $8,800 when completed. The support of the orphans costs about $3,000 per year.

The last department of our work in India

of which I desire to write is the Woman's Work. In 1904 754 patients were admitted to the wards of the hospital, 7,988 were treated in the dispensary. In the zenana work seven teachers instructed eleven women.

Never in the history of the world has woman occupied so exalted a station as that to which she has been uplifted by the pierced hands of the Son of God. Contrast the position of Christian woman, surrounded by love, tenderness and kindness, sheltered from all the things that would hurt and harm her, with the condition of women in non-Christian lands. She is the plaything, the toy, the slave of her master. It is said that there is one thing upon which all Hindus will agree, "the sanctity of the cow and the depravity of the women." What nobler ministry could Christian women engage in than that of uplifting her degraded and oppressed pagan sister in lands of darkness and death.

The total receipts of the mission, from all India sources, during the biennium which closed December 31, 1904, were $32,323.12.

In view of the results which have been accomplished in all Lutheran mission fields, and the great opportunity for the larger ingathering, what is our manifest duty as young Lutherans toward the Foreign Mission Work of our Lutheran Church?

The Rajahmundry District

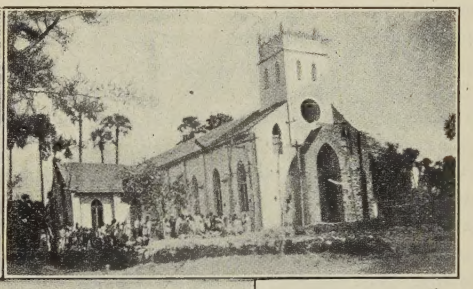
REV. GEORGE DRACH.
Secretary of the General Council's Board of Foreign Missions.

In every Lutheran, yea, in every Protestant congregation, the bicentennial of modern missions should be observed. Every pastor should set aside the 29th day of November, or some day as near as possible to it, as a day of praise and prayer in his congregation, for the celebration of the 200th anniversary of the beginning of the foreign mission work of the Church of the Protestant Reformation.

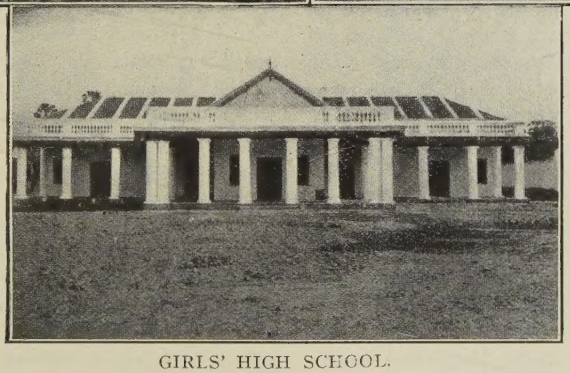
We usually refer to the missionary work of the Apostolic age as remarkable and exemplary, and when we consider the difficulties which the ancient manner of life, travel, society and religion presented, and the comparatively small number of active missionaries, the results of the first centuries of the propagation of the Gospel were noteworthy. And yet, our modern missionary work at least rivals, if not actually surpasses, that of the Apostolic age. At the end of the first century of Christianity, according to a conservative estimate, there were 200,000 Christians; at the end of the third century 3,000,000 Christians, constituting one-fifteenth of the population of the Roman Empire.

Today, after the 200 years since the Luth-

BHIMAWARAM CHURCH.



RAJAHMUNDRY CHURCH.



GIRLS' HIGH SCHOOL.

eran pioneers sailed from Denmark, there are said to be 5,000,000 heathen converts to Christianity; and while the regions covered by the Apostolic missions barely extended beyond the countries surrounding the Mediterranean Sea, modern missions reach out and touch every land and people on the face of the globe.

For thirty-five years the American Lutheran Church of the General Council has carried on a foreign mission in the Rajahmundry District of India, and at the end of 1904 we counted 11,938 Christians in that field, which has a population of two millions and a fourth. The gain for the year was 2,253.

The Sunday schools numbered 197, with an enrollment of 2,881; the village day schools 197, with an enrollment of 5,227, showing a gain of 453 pupils for the twelve months. Besides the seven ordained missionaries, three of whom are married, and the six women missionaries, there were three native pastors, 13 catechists, 33 evangelists, 5 colporteurs, 7 Bible women and 252 school teachers. The Gospel was being preached in 387 villages, 46 new ones having been added as regular preaching points. The number of persons under Christian instruction, preparing for admission to the Church at the end of 1904 was 2,228. The mission force consists of Dr. J. H. Harpster, Chairman of the Executive Committee; District Missionaries R. Arps, H. E. Isaacsen, E. Neudoerffer, Rev. F. W. Wackernagel, principal of the Boys' Central and Peddapur High Schools, and treasurer of the mission; Rev. Carl Wolters and Rev. Edw. Trafford. The women missionaries are Miss Agnes Schade, of the Girls' Central School; Miss E. Weiskotten and Miss Susan Monroe, of the Hindu Girls' Schools; Miss Lottie Swenson, Zenana work; Dr. Lydia Woerner, medical missionary, and Miss H. Wohlberg, trained nurse. Dr. Julia Van der Veer, who has just sailed, will be our second medical missionary, and Revs. Oscar Larsen and O. O. Eckardt, our new missionaries, will reach India in December.

The reports of 1904 show that the time is ripe for a strong, sweeping and successful effort for the Christianization of that portion of the Telugu tribe to which we Lutherans in this land are called and commissioned to preach the Gospel to the heathen.

To celebrate the bi-centennial of modern missions in our Churches with a zeal for the cause of our Telugu mission that shall speed it on to the hoped for consummation of a self-sustaining self-regulating Telugu Lutheran Church, would be a celebration over which God and His angels, Christ and His servants would rejoice in Heaven.

But for this end we must have missionaries and money to send them and to support them. Given these and the grace of God accompanying and blessing them, and then, in perhaps another hundred years not alone Rajahmundry, or Guntur, or Madras, or Calcutta, but all India shall become the Empire of Christ.

What Our Women Are Doing in the Swedish Churches

Miss May C. Mellander, St. Charles, Ill.

The love for mission work has been instilled into the hearts of every true woman of the Augustana Synod. The struggles and sacrifices of the founders of the Synod have left an impress on the minds of their children, which can only mean a desire to work for the Master in both the home and foreign field.

During its existence since 1892 our Woman's Society has been interested in the Telugu missions in India, and of late years in the new work on the island of Porto Rico. Together with the Woman's Society of the Ministerium of Pennsylvania, we have worked particularly for a Woman's Hospital in Rajahmundry, which is to be in charge of Dr. Lydia Woerner. A lot has been purchased and a commodious building, which is greatly needed, is about to be erected.

Miss Hedwig Wahlberg, a trained nurse from Chicago, and a member of the Swedish Immanuel Church, was sent out from us three years ago to assist Dr. Woerner. Though Dr. Julia Van der Veer has sailed this week, another physician or two are greatly needed. To meet this demand we have taken upon ourselves the responsibility of educating a young woman for this noble work, Miss Betty Nelson, now a student in the Woman's Medical College of Chicago, who hopes to leave for India two years hence, in company with Dr. Amy Rohrer, of Philadelphia. This summer Miss Nelson traveled among our congregations in the interest of this mission. The result is that three thousand dollars ($3,000) have been added to the hospital fund.

The children of the Synod are also interested in this work. On Easter evening a children's service is held in the various congregations, at which time an offering is taken to

Continued on page 20.

Luther League of New York State

Twelfth Convention at Hudson, September 19, 20 and 21

BY LUDWIG S. MAYER.

THE twelfth annual convention of the Luther League of New York State began its sessions in St. John's Church, Rev. Paul Koller, pastor, on Tuesday evening, September 19. The church was artistically decorated with palms and cut flowers, and the League colors adorned the pulpit. The vesper service followed the opening anthem, followed by the responsive readings of the Psalms and the Scripture lesson.

Greetings and welcome were then extended. The Rev. Paul W. Koller spoke for the local Luther League, and as pastor of the church. He was followed by Mayor W. S. Hallenbeck, who greeted the convention and said, in part:

According to an old custom adopted by the early Dutch settlers of this State, to protect themselves from invasion by hostile Indians, and other unwelcome visitors, they surrounded their settlements with a stout stockade, a strong gate which was kept securely locked and carefully guarded.

But when approached by friends and peaceful visitors, the gate was unlocked and the key delivered to the visitor to retain during his stay, as an evidence of good faith and hospitality.

Your mission here being a peaceful one, we have, figuratively speaking, unlocked the city gate, delivered the traditional key, and as mayor of the city, it affords me great pleasure to welcome you to the hospitality of our citizens.

D. W. P. Meyerholz, president of the Brooklyn district and vice president of the State League, responded in an appropriate manner, thanking the Mayor and Rev. Koller.

The president, James M. Reynolds, then delivered his annual address, saying among other things:

The enthusiasm aroused among the delegates at Buffalo has seemingly reflected itself in the work of the year just closing. Our State League has made a net gain in membership of nine societies and 1,005 members; the present membership being 7,189, a gain of over 16 per cent.

Another most encouraging feature of the year's work was the reception of an application for membership from the Luther League of St. Peter's Church, North Williamsburg, Ontario, Canada, the Rev. Jacob Maurer, pastor.

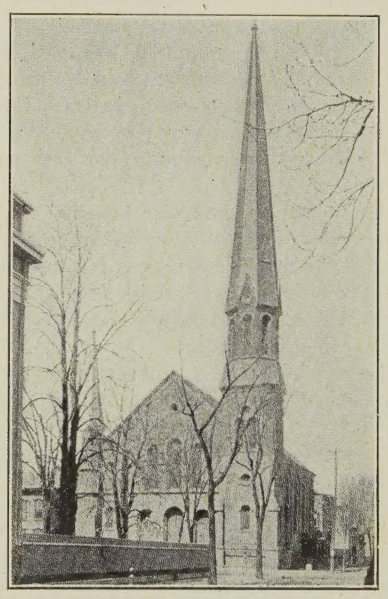
Some conception of the demands made upon your president and of the work devolving upon him may be gained from a short résumé of his personal work since the Buffalo convention. He has written and sent out over 800 letters, including the programs for this meeting, copies of which have been sent to every Lutheran pastor in New York State, so far as known. He has traveled over 1,800 miles while engaged in League work alone, to say nothing of the distances traveled while combining this work with business or pleasure. He has visited and spoken at four district conventions; has visited nine local societies and three societies not yet connected with our work, and has held twelve conferences and committee meetings in various parts of the State. During the entire year he has been forced to cancel but one engagement made, and that for reasons entirely beyond his control.

At the conclusion of the evening session all present were invited to the lecture room, where a social hour was enjoyed and refreshments were served by the local League.

Second Session

This session was opened on Wednesday morning with devotional services, followed by the convention sermon, delivered by Rev. J. Luther Sibole, of Buffalo.

Following the singing of a hymn, President Reynolds announced the appointment of Fred Ihlo, of New York, as recording secretary pro tem. This was followed by the roll call and reading of the minutes of the last convention, which were adopted.



ST. JOHN'S CHURCH, HUDSON.
Where convention was held.

The treasurer reported the total receipts for the year to be $121.40; total disbursements, $119.67. There was also contributed to the salary fund of the General Secretary of the National League $137.05.

The report of the statistical secretary showed the following: 101 societies with a total membership of 7,189; 4,349 volumes in use in the libraries; 33 societies use the "Luther League Topics"; 32 societies use the Luther League Hymnal; 17 societies use the literary course, and 92 hold religious meetings. There are also 17 Junior Leagues connected with the State League now.

There was also contributed for benevolent purposes $7,065.62. These figures show a gain over last year's report of 23 societies, 1,005 members, 936 library volumes, 2 societies in the use of the League Hymnal, 1 in the use of the literary course, 14 in the religious meetings. There is also a gain in contributions to benevolent purposes of $1,095.82.

The credential committee reported that there had been received credentials from 115 delegates and alternates from 50 Local and 6 District Leagues additional. The registration showed an attendance of 125 delegates and 10 alternates, representing 28 Local and 6 District Leagues.

The report of the executive committee recommended the use by all the District Leagues of an appropriate form of admission to membership of new Leagues.

The extension committee reported that it had communicated with 31 societies throughout the State with much encouragement, had received an application from one society in Canada and had also communicated with another there.

The literature committee reported that only 17 per cent. of the societies are using the reading course. The committee recommended a resolution requesting each District League which has not a literature committee to appoint such a committee.

The press committee reported over 450 press notices sent out, making a total of over 100 columns. It also recommended the adoption of a resolution extending the State press committee to the several District Leagues.

The reports of the District Leagues were made by their presidents.

Following the singing of a hymn the convention then adjourned.

Third Session

The greater part of the session was occupied by the Luther League Round Table on the topic, "Doing—Our Practice." Ten minute papers were read by Wallace H. Sidney, of Central Bridge, on "Effective Committee Work"; Rev. W. F. Whittaker, of Amsterdam, on "Methods of Extension Work"; W. L. Bradt, of Binghamton, on "Care in Assignment of Work," and I. Searles Runyon, of New York, on "The District League." These papers were all intensely interesting and full of practical ideas of benefit to the delegates present and evoked considerable discussion. Mr. Sidney said, in part:

EFFECTIVE COMMITTEE WORK.

It seems to me to accomplish effective committee work three things are absolutely necessary: First, we must have the right kind of persons on our committees; second, we must have the right kind of material used in our committee work; third, we must use the right kind of methods.

This means that we must exercise the power of selection.

No business organization would even expect to succeed unless much care was used to select the proper persons to manage it. The Luther League has no fair right to expect success unless sound business principles are used in its management.

After all, the one main object of the League is not only to secure persons to join this organization, but to win them to Christ and in the Church and to keep them there.

We need first, then, on our committees persons who are living a clean, practical everyday Christian life, whose lives are above suspicion, who cannot be bought or sold, whose acts are honest and sincere, who are students of the Bible and apply its teachings in their daily lives.

Secondly—We want workers. No lazy persons should be allowed on our committees. Christ was a hard worker. Influences that are alluring and dangerous surround our young people. If they are to be won to Christ those who go out to win them must not be dreamers, but workers.

Thirdly—While we ought to be very anxious to get the right kind of young men on our committees, let us remember that the young ladies and the children can do effective committee work. Women are the stars of our churches.

Again, we ought to be careful to select persons on our committees who are adapted to the work of that particular committee.

Now, what methods are to be used in committee? First—Personal work. No other method can equal this. Second—We must go in the byways and highways. Third—While we must use tact, yet do not let us wait too long for an opportune time. Thousands of opportunities have been lost this way. And lastly, perseverance must be used. Some persons are won easily, others it may take years to win.

Let us then do the committee work given to us faithfully, punctually, thoughtfully and reverently. Not for the praise of men, but for the "well done" of Christ.

The second paper on "Methods of Extension Work," by Rev. W. F. Whittaker, of Amsterdam, was read as follows:

My thought must necessarily be confined to fundamentals and general methods, both because of the time limit and because the details which would be adapted to one district might be wholly inadequate to meet the needs of another.

That there is great need of extension no one will deny. That there is abundant opportunity for extension cannot be disputed. The problem is to meet the need and utilize the opportunity. Here as everywhere, in modern life, success depends upon the application of business methods. While it is true that the impelling force is a spiritual dynamic yet the method must be practical, and in order to be practical it must be scriptural.

Every forward movement of the Church has been under the leadership of some individual or set of individuals who have appreciated the need and then heartily responded to the power impelling them to meet that need.

The first question, therefore, is, Should the Luther League be extended? That answered in the affirmative, we are prepared to discuss ways and means. The extension movement will follow two general lines of development—increase in membership and efficiency in the local society, and the formation of new societies.

Like the wavelets formed by a pebble dropped into the water, this movement will be from a common centre outward in ever enlarging circles of power and influence. Beginning with the individual society, then enlarging into the district and State and national and international until the circle be complete and the Luther League becomes one of the important channels through which spiritual power shall be communicated to the Church and the world.

Our efforts should be directed, first, toward bringing the standard of the Luther League up to its highest efficiency, until it becomes such an aid to the Church and such an organized spiritual power in the Church that all churches will be wanting it. The objection is raised in many places that the Luther League lays too much emphasis upon the social and the financial to the neglect of the spiritual. If this be true, then we must correct the error before we can hope for satisfactory results.

All our churches need spiritual uplift and I believe most of them will welcome the Luther League or any organization that proves itself an aggressive spiritual power.

We will suggest some methods along two general lines, Education and Organization, and then consider the principle that makes all methods effective.

As a means of preparing the way for advancement I would suggest a campaign of education. A thorough acquaintance with the facts will arouse interest, and an awakened interest will soon solve the problem. A wise use of carefully selected literature will contribute much toward the success of the extension movement.

At any rate, let us have something that the people will read, and when they read get the conviction that the Luther League stands for aggressive Christian work, having for its ultimate purpose the establishing of the Kingdom.

The public press can be utilized as an agent in keeping this work before the people. Let the society furnish short, spicy items to the local press about their work. This will stimulate curiosity and inquiry. In sections where there is no society the local press can be used to call attention to the work.

In extending our work much depends upon the committee. The organization will express itself largely through the committee. Care should be exercised in the selection of the executive committee. Not anyone who is willing to accept, but those who are willing to serve should be appointed. Better no committee at all than one in name only. Many of our committees have just enough life in them to save them from collapse, but not enough to make them a power. Lack of interest cuts the nerve of action and puts a veto upon progress.

An occasional visit from some member of the committee would awaken interest and unify action. If the committee has been wisely chosen this will not be a burden either of time or expense.

Closely allied to this is a method indicated by the general term of Evangelism. By that I mean the earnest religious movement in which the individual becomes the living witness and by personal work and influence forces conviction and wins trophies for the truth. If every society would adopt this method of evangelism, not as a theory, but as a working principle, the problem of extension would find an easy solution.

We said in the beginning that this movement would be from the centre outward, but of set purpose we have been treating the subject in just the reverse order. What we have been considering thus far are only helps. We have suggested some methods along the line of education and organization perfectly conscious that these and all other methods will only become effective in proportion as they represent a principle and a purpose.

Beneath and back of all this machinery there must be a principle of life to impart energy and enthusiasm to the entire movement. We shall make a mistake and court failure if we look upon these things as final.

Two boys stood watching an engine for the first time. Presently amid puffing of smoke and hissing of steam it moved away with its load of freight, when one of the boys was heard to exclaim to the other, "Say, Bill, it's what's in her that makes her go." If the Luther League is to take root downward and bear fruit upward it will be by the force of a spiritual power within—a centrifugal rather than a centripetal movement.

Enough has been said to indicate what we consider the most essential part of this work. Are we really in earnest? Do we feel that the Luther League has a divine mission in the Church and the world? Was it organized and does it exist for the propagation of the truth and the work of evangelization? In the last analysis the method of extension will be the method of salvation. The Life-giving Stream starts with God and flows under the altar of sacrifice through the temple where worship is offered, out into the desert regions, healing as it goes and ever increasing to meet the demand. Along its path change is evident and death and barrenness give way to life and fruitfulness. When every Luther League becomes an evangelical fountain through which the Living Water may overflow into barren hearts and lives method will have found its realization and the work of extension keep pace with the need of the hour.

The third paper was presented by Mr. W. L. Bradt, of Binghamton, as follows:

Work in the League is the principal thing for which it exists. Any League whose object is not work is without a purpose. Work, therefore, is the centre of the League's activity, the life principle of the organization. It is the essential both in respect to the good accomplished and in holding the interest of its members and insuring a unity in its different parts.

First, therefore, I would dwell on the especial need of care in the assignment of work. All Leagues are made up of many classes and dispositions of individuals.

Some, indeed, are very timid. To require them to do a special, heavy task in a public way would but drive them away from the meetings altogether. Therefore they need careful handling and such work—committee work—that they can strengthen and form habits that will enable them to throw off their sense of timidity and stand before the League as a body. They are not unwilling to work, but there is a sense of dread and fear. They need careful handling. They must have some responsibility, too, or their interest will lie in a dormant condition and perhaps die also.

There is another class who are not timid. They are very willing and anxious to work, but don't know what to do. This class is divided into those who are capable and those that are not capable of producing the best results for the League. It is necessary, it is true, that they must have some very special work to do, but the greater care should be exercised in giving them the proper work, both for themselves and for the League.

There is another class who are not only capable, but are always willing to do any work assigned them. These are the life of the League; the nucleus around which others are gathered and nurtured and disciplined. They are those from among whom the principal officers and chairmen of committees should be selected. Care must be exercised, however, lest the willing ones have all the work to do. It is only a natural thing to put work on those who can and are willing to do it.

My second suggestion pertains to the way in which care should be taken. All work should be assigned by a special committee. The president has power to appoint such committees and it is very necessary that he not only be capable, but that he should know and be in touch with every member of the League. He must be able to read human nature and to exercise special care in selecting the chairman.

Usually there are some who can give special music. On it depends the unity of the League; the greater amount of work which it does. It is the way and the only way to the interest of all members, and the only proper incentive in securing of new Leaguers.

The fourth paper of the Round Table, on "The District League," was read by Mr. I. Searles Runyon, of New York. It follows:

Half our failures might be avoided and most of our half successes completed if we had thorough knowledge of two things. First, the fundamental principles that underlie our work, and, second, the instrument we use to do the work. In our consideration of the District League it is profitable, therefore, to spend some time in the discussion of fundamental principles.

Frequently we hear it stated that organization is the distinguishing feature of the present age. And the statement is true. The principle upon which union is based, and the practice of associating, or banding together, for one object or another, are as old as mankind. But within the memory of men not

yet past middle age, this principle has been applied to a great number of new uses. The number of organizations has multiplied only little more or less than the magnitude of some of them, and in both number and magnitude they have grown so rapidly as to cause alarm and apprehension in many minds.

But the growth of organizations in both number and size has a perfectly natural cause, namely, the discoveries of new ways and means of doing things. Machines by which one man who controls power with a lever does the work of ten men with their hands, or of a hundred horses, entail combinations of forces. In themselves they represent combinations. Mental ingenuity of the highest order and mechanical skill of the highest order, combined to make the machine itself, and its operations represent, in combination, the forces of nature directed by the mind of man. The great enterprises made possible by this harnessing of the forces of nature in turn necessitated the combinations of means and energies we see today.

It cannot be denied, however, that there is danger in the new order of things. Even if all men were generous and disposed to be honest in the division of the products of the new organizations, there would still be danger. Some inexperienced operator might put the new machine to a wrong use accidentally. One of the difficulties government is having with corporations today is to keep them out of activities for which they were never designed and are not qualified. And some of these wrong uses of corporations are not accidental.

Now, the Church is an organization, and it was among the first real ones. It was a pioneer in the use of the association principle on a large scale. But it has been outstripped in some respects by some of its imitators or followers in the use of this principle. Organizations for industrial and financial purposes seem to manifest more life, exert more power and accomplish results more quickly than churches and other organized agencies for religious work. Even some Christians are more anxious to accumulate wealth and exert temporal power than they are to preach the Gospel and exercise spiritual power. In other words, the Church has failed to utilize, in some right and effective ways, the principle that underlies organization. On the other hand the Church has followed the world, sometimes, into a wrong and dangerous use of the organization principle. Rome, in its grasp after temporal power, is an instance.

One of the modern devices which the Church has only fairly begun to use is the contributory or auxiliary organization, formed to undertake and accomplish a particular branch of the general work. Among such organizations are the Sunday-school, the men's guild or league, the ladies' aid society, the various forms of missionary society and the young people's society. Each of these has its place and field for work according to the needs of the Church of which it is a part, or the needs of the people that compose the Church. Incidentally we remark that it is possible to have too many auxiliary organizations. There is no use of one to do some work that the Church itself is doing without the help of an auxiliary. Energy used to run one in that case is wasted.

But the rapidity with which young people's societies have sprung up in churches of all denominations seems to indicate the almost universal need for such an organization. Even the Lutheran Church, with its superior methods of teaching and caring for young people, has felt and responded to the need of something to supplement its system of catechetical instruction. In the earnest desire, in some cases haste, to meet the need there have been accepted and adopted forms of society that were framed to fit churches "of a different spirit," as Martin Luther expressed it, from our Lutheran Church—churches that interpret differently from us the fundamental doctrines of the Christian religion, and that use methods we cannot consistently and effectually use.

No criticism of the adoption and use of these forms of society should be made. They were adopted because it was the best that could be done at the time; and that good resulted from their use there is no doubt or question. But every one of these different forms has undergone more or less of change during the years it has been in use. A new thing always requires time to find its right niche, adjust itself to conditions and become moulded into the right form. This process of adjustment and transformation has been going on since the day the young people's society idea was born, and even yet today we cannot affirm positively that the final and permanent form of young people's society has been worked out completely.

We see then the need of keeping an open mind on the subject—not definitely committed to a particular form until we have found or evolved the form that fits the Lutheran Church—her history, her doctrine and her practices—and that continues to produce good results. Facing these facts and realizing this need is to face and become conscious of the need of the District League.

A large part of the process of education for most of us is a process of profiting by the study and experience of others. What of positive knowledge I can gain from a book I do not need to get by the slow and often painful process of experience and original discovery. And what is true of the process of learning to do things to earn my bread, is true also of the process of learning to serve my Lord, and help my fellow men to know Him. Young people of a church who have never made an organized effort to help their church and pastor preach the Gospel, or whose organization, if they have one, has not been a success, can learn something by meeting the officers and other workers of successful societies. One may not adopt another's plan or method, but he may adapt it, or catch an inspiration to evolve one of his own, if he sees the other person at work. Some one has said that the District League should be a kind of "clearing house of ideas," and I am inclined to think that this suggestion not only points to the proper sphere of the District League, but that it sets the right limit to it as well.

And now we are prepared to draw a few practical conclusions from our study of needs and fundamental principles.

The local society is an organization with a specific purpose—the education in religion and the spiritual development of its members. But to the question, "What is the specific purpose of the District League?" we might get several different answers—from Pennsylvania, and even here in New York, we might not agree exactly upon the things a District League should, and should not, do or attempt. I have studied the District League proposition for a number of years, during part of that time from a good, advantageous viewpoint. Within this time I have seen trials made of almost every class of work, or effort, that could be thought of for an association of young people's societies. And one after another these trials have failed until almost the whole list of possibilities for the District League has been cancelled. Such a record might almost raise in the mind of a practical man or woman the question, "Is there need of and work for a District League at all?" But all we need to clear up this question in our minds is reference to foundation principles. Co-operation is the fundamental principle of all organization, and co-ordination is the common need of all new organizations. People work together in local societies, and then the local societies work together—that is co-operation. When the societies are new and are experimenting in different fields and lines of work, their co-operation takes the form of mutual help to discover the right field and the best plans and methods—that is co-ordination. So as the District League is an association of societies, its work is mutual help—co-operation for the purpose of helping each other to a high, common level of efficiency.

This work, I have come to believe, is all a District League should attempt to do. If it tries to collect money for missions or education it comes into conflict with the synodical arrangements for these purposes and gets its local societies into trouble with the Church and synodical boards. If it attempts to finance and supervise any purely local or neighborhood, mission or philanthropic work, the questions of authority and independence are raised at once. It becomes a primary organization, then, really independent of the Church—not an auxiliary or working part of the Church. And by the same test all specific or particular work falls out of the list for District League effort.

For its rightful work the District League should be well organized and equipped.

It should be closely—not loosely—constructde. Membership in it should mean something. Membership should be secured by due and formal applica-

tion, approved by the proper committee, and regular election. The societies are not necessarily the same as regards name, character or methods. They will become more nearly co-ordinate by association.

2. For practical reasons the district should not be too large. If it is, meetings cannot be held often enough, visits of officers and advisory committees cannot be frequent enough, and the element of fraternity is sacrificed.

3. The District League should consist of societies that work under somewhat the same conditions. For instance, a society that works in a large city cannot receive very much practical help from an association of societies that work in country villages; nor can the village society adopt, or even adapt, many of the methods of the city society. There is mutual benefit from association of city and country people, but we get that in this convention, for instance, and there are plenty of other opportunities, without robbing similar societies of the best chance they can get to help each other.

4. The District League should be strongly officered. For official places the strongest and best workers in their respective societies should be selected. The officers of a District League are leaders, looked up to for both precept and example. They set the pace, point the way, and sometimes hold the check. For such work, in such a place, efficiency only can qualify. Sometimes a local society protests against yielding its claims to the services of a good officer, maintaining that it loses his effort largely when he undertakes the District League work. Let such a society stop and think how much of inspiration and strength have come from the District League to it, perhaps to the very person who is now called upon to repay the debt, in some degree. And if this society has been so strong that it did not need the help of the District League, then it is so much stronger than many another that it is under fraternal obligation to help its sister societies.

5. The District League should have the hearty support, moral and financial, of every society connected with it. The work of maintaining the organization need not be a burden—it will not be if every local society does its share of the work assigned to officers and committees, and furnishes its share of the funds to defray expenses.

6. for the sake of expediency the delegate system of representation should prevail. The delegate and committee devices for conducting the District League's business save much time, and sometimes avoid friction. Of course, when the delegates have represented their respective societies in the councils of the District League their work is not complete. They should carry back to their local societies accurate and complete reports of what is done for the mutual benefit. Inspiration and incentive to greater and better work should flow through them back to the local society.

7. Public meetings should be held by the District League. Once a year, at least, a general convention should be held attended by all the members of each society and members of the churches who are interested in the young people's society. At this convention reports showing in outline the work and progress of the local societies should be presented, and one or two practical subjects discussed by competent speakers. This convention may consist of but one session followed by the "social hour." Its purpose is the practical help of young people's society workers. Another public meeting may profitably be held for the purpose of making an impression upon the people of the community and the world at large. A celebration of Luther's birthday, or of Reformation Day, is suggested for this purpose. Then to promote good fellowship and genuine acquaintance among the workers, let the District League of town and village societies hold an outing, or a lawn fete (not to make money), and the city societies a dinner besides the outing. It would be hard to emphasize too strongly the value of the right kind of sociability. I mean the kind which leads to the discovery of genuine, well founded friendships—friendships based upon likeness of character, tastes, motives, aims and hopes—true Christian men and women banded together upon such a basis, form an army that can, under God, conquer the world against any foe.

In conclusion, then, let me urge that, in the work of our local societies, we steadfastly adhere to the education in religion and development in Christian character of the young people of our Church; and that in our activity in the District League we just as steadfastly adhere to the principle of mutual help in this work among the societies. In physical warfare, personal valor counts, but it is the combined force of the units that wins the battle. In the moral and spiritual warfare for the conquest of the world against the forces of evil the quality of the units and their ability to work together are the human elements essential to success.

After the singing of a hymn the committee on nominations made their report, nominating the officers who during the past year have served so faithfully.

The convention then elected the following officers: President, James M. Reynolds, of Valatie; recording secretary, F. E. Steinhauser, of Rochester; corresponding secretary, Eugene A. Hieber, of Utica; statistical secretary, Henry D. Brandes, of New York;

STATE AND NATIONAL OFFICERS.

treasurer, Louis C. Smith, of Albany; trustees, William Eck, of Albany; C. G. Grauer, of Buffalo, and F. L. Rath, of Brooklyn.

After a prayer and benediction by the Rev. J. H. Weaver, D. D., of Center Brunswick, the convention adjourned.

The Rally meeting held Wednesday evening was well attended and proved of intense interest throughout. Following the musical numbers by the choir, the devotional exercises were led by the Rev. C. F. Intemann, of Brooklyn.

The first speaker was Rev. F. H. Knubel, of New York, who delivered an address on "The Luther League—Onward." He spoke in part as follows:

The only hope for the future work of the Church is that we shall have an active laity—activity is the work of Jesus Christ.

How encouraging has this convention been, and

how much hope it contains for the future. The Luther League movement shows that much has been done in the past, and it gives much promise for the future. The word onward can be attached to you, and to use that word onward shows that you are not content with what has already been done.

It is very gratifying that such a word can be coupled with your work, for it shows that you are not intending to stand still, but to keep up the good work which you have commenced.

This word, onward, is one of progress and optimism. I might define progress by pointing out to you the position which our Church occupies in the world, and optimism by pointing out to you the glorious future which is ever before that Church. All these might be incentives for the onward march of our League, but you as Luther Leaguers understand what the glories of our Church are, and what the truth of the Holy Word is.

The next speaker was the Rev. C. Armand Miller, D. D., of New York. His subject was: "The Luther League—Upward." Among other things he said:

The aim of the Luther League has always been onward and upward. It seeks to develop all that is brightest and best in the service of Christ in His Church. We do not mean by onward, to go back and uproot that which has already been done, or to pull down the old flag and put another in its place, but the inspiration of our aim has been to uplift.

One thing that the Luther League has done in its development, growth and extension, is to make the people realize that there is nothing to be ashamed of in one's devotion to his Church. It has succeeded in disabusing the minds of our people that Church loyalty is equivalent to bigotry.

The man who has a high aim, although he may not attain it, will reach a higher mark than the man with the low aim. The boy who starts out with the aim of scholarship may not reach it, but he will reach a higher plane than the one who starts out with pugilism as his aim. The aim of the Luther League has always been upward, seeking to develop the highest and best purposes.

So let me say that the League will move forward in proportion to the way people are led to realize that there is nothing to be ashamed of in being loyal to our Church.

After singing "A Mighty Fortress is Our God," the congregation was dismissed by prayer and benediction.

Fourth Session

The fourth session was held on Thursday morning and opened with devotional service. The one paper of this session, one that proved to be of great interest and very helpful and instructive to its hearers, was read by Sister Regena, deaconess of Christ Church, New York, on "The Relation of the Deaconess to Young People's Work." It was as follows:

If we follow out the theory of education in the Lutheran Church, our young people will have a rich training in spirituality and church education, but linked with this there must be a personal interest in the Church of Christ which shows itself in a life of service.

Not the least important in church membership are the infants. Next we have the older ones in religious classes, and Sunday school, these classes form a link between infancy and confirmation, thus keeping the children in constant touch with the church. What commencement is to the child in the secular school, that confirmation is to the youth in his church life, which is not finished, but only begun.

At this critical time in the life of our new members, the Deaconess is the link, as she gives all of her time to the church and can get these members into clubs or societies; can interest a few here and there in congenial work, and keep in touch with each one as on individuals. The ultimate aim of the Church is first, self development, and then Christian service. Christian giving, as we well know, is an education; education of mind and heart, which means giving of self, as well as of wealth, knowledge, talents or time. This virtue can be taught at no better time than when the mind is young and impressionable. This with a constant growth in grace and personal service to Christ, will bring to the heart the fruits of the spirit, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

"What kind of church work?" you ask. No doubt all I say is an old story to most Lutherans here, but do we really practice what we know to be our work? Some churches have one or two societies while others have three or four leagues, Junior Leagues and societies of other names. Everyone should distinctly understand that these societies are not separate from the church, but are a part of it; thus whatever work is done by these societies should always be considered work for the Church and her needy, ignorant and suffering ones.

Senior leaguers take up the literary work, all take part at meetings, attend service and conventions and help many in this way by their presence and words. They can lead younger societies and teach them; they can be sent to the sick and as they have more insight than younger ones, can be sent to the more difficult cases of the poor, thus becoming better acquainted with the individual life of the younger ones. They can care for the altar cloths and look after the linen. Then there are always strangers in church and societies to be visited and also much help needed at social functions.

Young men can assist in many ways, by showing forth Christ in their daily life at business, standing up for truth, honesty and moral courage. They can assist at service as ushers; can read the first lesson of Scripture; can be an example to the juniors; each in Sunday school, or devotional evenings, visit young men and persuade them to be happier in their lives by accepting Christ, for He wants everyone to be His, and enjoy the glorious liberty of His kingdom here.

The speaker thus outlined many useful purposes of life to which the leaguers could devote themselves.

President Reynolds, in commenting on the helpfulness of Sister Regena's excellent paper, took the opportunity to thank her in behalf of the State League. President Stoever, of the National League, who was present, was then introduced and spoke a few words of praise and encouragement.

The report of the auditing committee, which found the financial books of the League to be correct, was received and adopted. The report of the committee on the President's address was received and the recommendations made in the address were adopted. The committee on resolutions reported resolutions, among them the following:

That the form for the admission to membership of new leaguers, now in course of preparation by the National League, be adopted by all District Leagues.

That the decennial anniversary of the organization of the Luther League of America be observed on October 31. It is also recommended to all District Leagues and Societies to make an offering on that day, which is to be divided equally between the National and State Leagues.

That a Press Committee be formed in each District, consisting of one member from each local society, who is to act as reporter to local press for his society, sending reports and clippings to District Chairman monthly; the chairman of the District Committee to be a representative on the State Committee. He is also to be correspondent to the REVIEW in news matters and is to make quarterly reports to the State Chairman.

That steps be taken to publish all important Luther League news in the Church papers as well as the secular papers.

The committee on the redistricting of the

Continued on page 26.

Tenth Anniversary of the Luther League

October 31, 1905

IT was the intention of our Literature Secretary to have a more elaborate and churchly program presented for the Tenth Anniversary in the last issue, but through an inadvertence the entire program as he prepared it was not printed.

We now print a revised program with some additional features, and call particular attention to the two Sixteenth Century chorals, which can be profitably adopted in many places and will be found dignified, melodious and so simple that they are within the compass of every choir. They can be had at 5 cents a copy or $3.00 a hundred, and may be ordered of Rev. Charles L. Fry, 1920 North Seventh street, Philadelphia.

Programme

FOR THE

DECENNIAL CELEBRATION

OF THE

LUTHER LEAGUE OF AMERICA

1. *Hymn*—"Come Holy Spirit, God and Lord!" (No. 123, Luther League Hymnal.)
2. *Introit* for the Reformation Festival.
3. *The Prayer.*
4. *Hymn*—"A Mighty Fortress is Our God." (No. 140 in Luther League Hymnal.)
5. *Responsive Scripture Reading*—John 17: 1-6; 10-24. (Jesus' pleading entreaty in behalf of His disciples' unity and fidelity.)
6. *Anthem*—"Our Joy in God's House." (Music furnished by Literature Secretary, 5 cents a copy, $3.00 per hundred.)
7. *First Address*—"Greater Christian Activity."
8. *Hymn*—"Luther League Rally Hymn." (No. 135 in Luther League Hymnal.)
9. *The Offering*—For the furtherance of the work of the Luther League of America, to be sent to Mr. John F. Dinkey, Treasurer, Rochester, N. Y.
10. *Offertory Anthem*—"Sing and Rejoice, O Daughter of Zion!" (Music furnished by the Literature Secretary at 5 cents a copy, $3.00 per hundred.
11. *Closing Address*—"Loyalty to Our Church."
12. *Hymn*—"Wake! Wake! for Night is Flying." (No. 249 in Luther League Hymnal.)
13. *Closing Responsive Psalm.* (The 46th Psalm.)
14. *Festival Collect.*
15. *The Lord's Prayer, Etc.*
16. *The Leaguer's Hymn of Higher Resolve*—"Am I a Soldier of the Cross?"

Note—The anthems are especially adapted to this service. They are very choice and suitable for the occasion. Orders should be sent in early to the Literature Secretary, as the publishers of these anthems have only a limited supply on hand. Let the music be a feature of the program.

A Definite Aim for Enthusiasm

By the General Secretary.

ONE thing uppermost in the minds of those participating in the organization of the Luther League of America ten years ago was to keep it near the Church. Recognizing the Christo-centric position of Lutheran theology, and how central Christ is in the Augustana, the Luther League, recognizing also the authority of the Church, adopted the Word of God and the Augsburg Confession as its basis. Christ, as the great head of the Church, calls forth the service of His people in their activities. The form of these activities could not be independent of the Church. The Luther League, therefore, has always inculcated the principle of recognition of the regular constituted authorities of the Church. It has at the same time sought to give definiteness of aim to the youthful energies—enthusiasm can be no substitute for definiteness; and the activities of the laity were to be guided so the League might quicken spirituality and promote activity by guiding these efforts so as to direct them through the regular channels of the Church. It has sought to foster the spirit of loyalty to the Church, to preserve our confirmed young people faithful to their covenant vows, and to acquaint them with the Church's history, doctrines and practices. Because Christ is the head of the Church, it has inculcated definiteness of faith and understanding of our distinctive Lutheran positions, and self-respect for our own Church. Doc-

trine, not sentiment that ignores the differences and distinctive faiths and practices, that give us a place in history and a right to exist as a Church of universal expanse and evangelical mission, and the right of the Church through her legally constituted authorities to set forth her claims upon the energies of her own people, the Luther League has always regarded as essential toward keeping the movement near the heart of the Church, whose welfare is its interest to advance in every way.

This fact it will be well for our Leagues to remember in their decennial celebration.

A very pleasant Sunday was spent with "The Church of the Reformation," Rochester, N. Y. Rev. Frank F. Fry is the esteemed and beloved pastor. Here, too, Mr. John F. Dinkey, our efficient National Treasurer, worships, and also has a large Young Men's Bible Class. At Canajoharie, N. Y., we have two good Leagues, and an interesting service was held with them in the beautiful St. Mark's Church, of which Rev. Wm. M. Baum has been pastor for twenty-two years. At Utica a fine rally of all the young people's societies of the Lutheran churches of this growing city was held in the Church of the Redeemer, of which Rev. F. W. Klingensmith is the honored pastor. The pastors present, the choir, and the various Leagues entered the church in procession. Revs. Hoffman and Gruber assisted.

The General Secretary also held interesting services at Rensselaer, Rev. J. M. Denick, pastor, and at Valatie, Rev. G. G. Whitbeck, pastor, and it was a pleasure to be with these faithful brethren in the vesper service. The earnestness of those present at these meetings was encouraging.

The Luther League of the State of New York held its annual convention in St. John's Church, Hudson, of which the Rev. Paul W. Kohler is the aggressive and successful pastor. Among a number of noticeable things at this splendid State Convention mention may be made of the efficiency of the officers and the capability of the various committees. In adopting the report of the committee appointed on redistricting of the "D. and H." and "Albany" Districts the convention emphasized the principle of co-ordination and the authority of the State to deal with District matters. The campaign of extension, and the outlook for Canada promise well for next year. The systematizing of the work of both the Press Committee and the Literature Committee should produce excellent results. The program was carried out as printed, and the papers and addresses showed careful and thorough preparation. The music furnished by the choir of the church was fine. The convention was fittingly closed by the use of the vesper service.

After October 15 the General Secretary kindly requests correspondents to address him at Omaha, Neb. All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

Bicentennial of Protestant Foreign Missions

Continued from page 12.

be used for a children's ward in the new hospital.

Our able missionary in Porto Rico, Miss Annette Wahlstedt, has to a large extent been supported by the society. A special interest is felt in the work on this island, inasmuch as all the missionaries there at this time are from the Augustana Synod. Mrs. Ostrom, the wife of Rev. A. Ostrom, was for several years a very active member of our executive committee, while Miss Hazelgreen was a devoted worker in one of our Churches in Indiana.

Some of the large local societies undertake special work. It is principally through the efforts of the Woman's Missionary Society of our Church in Galesburg, Ill., that Señorita Gabriela Cuervo, the young Porto Rican woman, is able to stay in this country for training. She will spend another winter at the Deaconess Mother-House in Milwaukee, after which she will return to her own people.

For several years an interesting young Persian woman, Mrs. Sarah Kuanishu, was supported by the Woman's Missionary Society of the Immanuel Church in Chicago. Her husband, Joseph Kuanishu, studied at our Augustana College, and after his ordination three years ago, they left for Ooromiah, Persia, where they have charge of a Lutheran mission, supported by the Augustana Synod.

The society has nobly contributed also to the vast home mission work of the Synod. In the spring of each year a day is appointed by the executive committee on which, if possible, the local societies have a conjoint missionary gathering. The offering taken is used for home mission work. During the last twelve years this has amounted to more than $10,000.

Luther League Topics

20th Week After Trinity. Nov. 5, 1905.

What Is a Sacrament?

Matt. 28: 16-20; R. V. Mark 14: 22-25.
Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Define a Sacrament and distinguish between Sacraments and other Divine institutions. What are the elements of a Sacrament and of each Sacrament? How many Sacraments are there? Show why the "Seven Sacraments" of Rome are not all truly Sacraments.

Lessons for our own lives: 1. *We need the Sacraments.* Because we need what they convey, and because we need all that confirms our faith in the unseen by connecting it with the seen. The Sacrament binds the promised grace of God to an earthly visible element. It gives us to feel the very touch of God upon us. It enables us to find a tangible ground for our confidence that God has come to each one of us. It separates each individual, by the reception of the earthly element, from every other person, and visibly manifests God approaching each one by himself, and visiting him singly with divine grace. Nothing else does this. The Word which, indeed, is the vital thing in Baptism and in the Lord's Supper, when used apart from the earthly element (whose conjunction with the Word constitutes the Sacrament), does not individualize the promise of grace, so that one may say, "This is my promise, made for me alone—given to me and none other." But one may say that of his Baptism, or of his reception of the promise of grace connected with the Body and Blood of the Lord in the Holy Supper. The Word, alone, emphasizes the community of believers, the Sacraments emphasize the individual care and gifts of God to each believer. And we need both these emphases. That is why God has provided both. Each Sacrament is adapted to our need. We cannot be children of God without the new birth. Yet one can be born but once. The beginning of life, the initial gift which cannot be repeated, is given to us in Baptism, when we are incapable of receiving God's grace through any other means made known to us. Absolutely indispensable to the Church, if it is to obey the words of its Founder and Lord, commanding that the little children should come to him, is the Sacrament of Baptism, and not less indispensable is it to the new born child, if that child is not to remain away from Christ. Also, having begun to live, having learned to know Christ by explicit recognition, we need renewal and refreshment through the repeated application of His grace. To this need the Sacrament of the Altar is fitted, to which we may come as often as we will, receiving the food from Heaven which sustains and strengthens our spiritual life.

He is truly ungrateful whose heart does not swell with thanks to God for the manifold blessings of the Sacraments.

21st Week After Trinity. Nov. 12, 1905.

The Leipzig Disputation

Acts 18: 1-11.
Historical Topic Reviewed by Rev. Edwin Henry Boettger.

I.—Events Preceding the Convention.

That the hand of God directed the whole course of Martin Luther's life is evident to everyone, not even excepting his enemies. At no period of Luther's life is this more manifest than during the years immediately following his bold publication of the "Ninety-five Theses."

When the Pope began to realize that events following Dr. Luther's declaration against the sale of indulgences were developing into more than a local monkish quarrel, Cajetan, the Papal Nuncio, was dispatched to Germany with all haste "to stuff the mouth of this mischief making monk." He did not succeed. Thereupon Carl von Miltiz, a German nobleman, was sent by the Pope to confer with Luther. He was so successful that Luther agreed to keep silence until the whole dispute could be laid before the Archbishop of Treves, who was to act as arbiter, but only with the condition that his enemies should likewise be bound to silence. Two meetings had been arranged by Miltiz. The first to be held at Coblentz, failed because Luther had received no invitation from the Archbishop; nor had the Pope approved of Miltiz's plan. The second attempt to bring Luther and his adversaries before the Archbishop failed, because the Elector absolutely prohibited the meeting.

But time was passing, and circumstances changed. The agreement to silence had been

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

broken and not by Luther, but by the champions of the Papacy. There were two persons living at that time closely identified with the reform movement. The one, John Eck, opposed to reform; the other, Andrew Carlstadt, for it. Both were aggressive by nature and "habitual agitators." Carlstadt had posted theses attacking Eck. This caused much ill feeling and bitterness. Eck at once proposed a public discussion and the challenge was promptly accepted by Carlstadt. Luther did not consider himself involved in the least degree and therefore approved the plan and assisted in perfecting the arrangements. After some wrangling, Leipzig was agreed upon as the place of meeting, although the request of the disputants for hospitality was coldly received by the Leipzig theologians, much to the disgust of the Duke George.

Six months before the date of the disputation, Eck published his theses which he intended to make the basis for his considerations. Luther was astonished to find that Eck was not replying to Carlstadt at all, but was using passage after passage of his writings and declared himself ready to answer them. What could Luther do? He decided to take up the gauntlet and respond. He was justified in this because the opposition had deliberately broken the agreement to silence. Luther wrote counter theses, which made it evident that the issue would be the "Primacy of Rome and the Pope."

II.—The Convention.

On Friday, June 4, 1519, Carlstadt, "with Luther under his wings," entered Leipzig. Almost no enthusiasm was shown. Monday, June 27, the convention was formally opened in the reception hall of the ducal palace. The discussion began in the afternoon and soon resolved itself into a mere war of words. Eck, large of person and voice, of remarkable memory and cunning, and gifted with great volubility of speech, carried everything before him. But Carlstadt, though small of stature and having a thin, disagreeable voice, was no mean adversary. However, the whole debate amounted to nothing more than a brilliant example of sophistry, and ended with Eck agreeing with Carlstadt and claiming that he had forced the latter over to his position.

June 29 Luther preached his famous sermon on Matthew xvi: 13-19, using as his parts the very topics that were uppermost in the minds of all, viz.: "The Grace of God and Our Free Will," and "The Power of St. Peter and the Keys." These points were taken up by Luther and Eck in the discussion, which was now carried on between these two.

III.—Results of the Convention.

There is great difference of opinion as to the result of the debate. "In clever diplomacy Eck had shown himself superior, but in candor and earnestness, as well as in knowledge of Scripture and submission to its declarations, Luther was the master." (Jacobs.) Luther's heart was heavy. Instead of peace there was for him the command of God, "Go forward."

What is the importance of the Leipzig dispute, ecclesiastically and doctrinally? First, Luther becomes convinced that councils can and have erred, and that the Pope is not infallible—Holy Scripture is the only, absolute authority. With these declarations the fetters of Luther's spirit are broken. He is now recognized as the "prophet." His cause is no longer that of the theologians, but of the people. Strengthened by the convictions growing out of the L. D. and by the hopes of his people, Luther began to wield the Sword of the Word with wonderful power, nor did he allow the trowel to rest. The old theory of the sacrament is crushed; the true conception of the Church is brought out clearly; the true ideal of life is fixed; the practical, systematic, energetic work of the Reformation in all its branches is placed upon the rock foundation of Scriptural Truth, and contrasted with the rather hesitating steps thus far taken, we see as the result of the L. D., the first strong, steady, sure steps toward the blessed fact that has made us a Church, we do believe, as near as possible to the standard Christ has placed.

22d Week After Trinity. Nov. 19, 1905.

The Uses of the Sacrament

I Cor. 11: 17-30.
Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What are the principal points in the Scripture lesson? What is the contention between Rome and us concerning the use of the Sacraments? What is the use of the Sacraments, as given in the Augsburg Confession?

Lessons for our own lives: 1. *Faith* is the indispensable *condition* of receiving *the blessing of the Sacraments.* The distinction is not always clear in our minds between the invis-

ible *gift* in the Sacrament and the *blessing* which the gift is there to convey. But the distinction is a very important one, for practical as well as for doctrinal reasons. A godly or ungodly man coming to the Lord's Table receives the same Sacrament, namely, the Sacrament of the Lord's Body and Blood. If the invisible gift, the Body and Blood, is not present in either case there is no Sacrament—only bread and wine. But the Word of God makes the Sacrament what it is; the Word of God, not any man's faith or unbelief, causes the Sacrament to include the divine part, the Body and Blood of Christ. And my unbelief cannot change or make of no effect the Word of God. The ungodly man, therefore receives the Body and Blood, just as the godly man does. The Sacrament constituted by the Word of God is always a Sacrament. The Church of Rome would agree so far, with us, and then conclude that since believer and hypocrite receive the same thing, it must produce in both the same effect. But that is not only illogical but very unscriptural. Another factor enters into the solution of the question, What is the effect on each recipient? Two men may receive the same food, good and nourishing food, and yet one may be strengthened and the other suffer severe pain as the result. Bread is good, but if the patient just beginning to recover from typhoid fever eats it, the bread will not nourish, but perhaps will kill him. It is not because the bread lacks nutritive quality, but because he is not fit to take it. So the question as to the effect of partaking of the same thing must be answered with reference to the condition of the one partaking. Both believers and unbelievers, at the Lord's Table, receive the heavenly food, the broken Body and shed Blood of the Redeemer, but only the believer is strengthened and blessed by what he receives—to the unbeliever the divine gift, perverted by his unfitness, becomes a deeper condemnation. Hence the guarding of the Holy Supper by Confession and Absolution. Hence the warning not to eat and drink, unworthily. Come, by all means, come to the Sacred Feast, but come with the condition worthy of reception, or far better to stay away.

23d Week After Trinity. Nov. 26, 1905.

The Bi-Centennary of Protestant Missions in India

Psalm 2: 6-8; Mark 16: 15.

Our Scripture lesson points to the fact that Christ's Kingdom shall include the heathen, and extend for its possession to the uttermost parts of the earth. This is a very important fact in missions, designating opportunity and enlisting fidelity.

Our Scripture also points to the fact of the incorporation of the divine will in missions. "Go ye into all the world, and preach the Gospel to every creature." It is the divine providence awaiting human activity. The teaching of these Scriptures is finely illustrated in the lives of Ziegenbalg and Plütschau.

Denmark, called "The Buffer State of the North," became interested in India in 1621. Small as it is, territorially, she first proscribed the slave trade; and, to her glory, be it said, she first sent missionaries to the heathen. This was in the eighteenth century. It was out of the revived evangelical spirit of Germany that foreign missions arose. While, therefore, Denmark, under the direction of the grand Lutheran king, Frederick IV, inaugurated Protestant missions in India, the first missionaries and many of their successors came from Germany.

It is true the Dutch East India Company established posts in India proper. Yet after this company organized, as there is evidence, with the evangelization thought in their commercial enterprise from the outset, had been in possession of their Indian territory for eighty-five years, mission work was a failure. The vernacular Bible, the preaching in the vernacular and the daily teaching aiming at the conversion of the individual was neglected, and practical failure stamped this part of the Dutch East India Company's work.

"The first Protestant missionaries from Europe to do effective work in India were the two German Pietists, Ziegenbalg and Plütschau, sent out by Denmark's King, Frederick IV." (Beach.) The immediate occasion of this new movement was a widow's distress, and, so far as the missionaries are concerned, Thompson well says, referring to Ziegenbalg: "The first Protestant mission to India originated in the heart of a praying mother." The petition of the Danish widow reached the King's heart and the Bible of Ziegenbalg's mother in Germany made ready the missionary.

November 29, 1705, Ziegenbalg and Plütschau set sail in the "Sophia Hedwig" for Tranquebar, where they arrived July 9, 1706. They began the work of laying the foundation

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Luther League Review

OFFCIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE
LUTHER LEAGUE OF AMERICA
IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. Eilert,
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AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 131 Liberty St., New York.

Editorial

Where in all the annals of Protestant Foreign Missions could a trio of pioneer heroes be found to match the notable group which constitutes our frontispiece in this issue? How much of a prize in gold might safely be offered by THE REVIEW for a story by any talented writer of fiction which could compare in romantic charm, in profound pathos, or in magnificent courage, with the simple, unvarnished facts in Ziegenbalg's noble career, as set forth in the preceding pages! How the stalwart figure of Francke looms up like a towering colossus back of the whole great Protestant movement to evangelize the heathen, which began in such a feeble way two hundred years ago, and of which he and his blessed University of Halle were the chief human source and centre! Then, thirdly, Christian Frederick Schwartz, "the greatest missionary apostle since St. Paul."

Our Lutheran Church may be behind some others in certain respects of aggressive Christian effort and worldwide forward movements, but there are three outstanding achievements, and these the three greatest of all, in which she has led Protestant Christendom. First and foremost, in effecting the stupendous Reformation itself. Second, in beginning the work of Protestant Foreign Missions, with special reference to its supreme result, the translation of the Scriptures into almost every language of the earth. And third, the restitution to modern Christendom of the Deaconess office as it existed in the Apostolic age, together with the whole concomitant activities of inner missions.

How grossly unfair to the pioneer missionaries to India from the ranks of Lutheran heroes is the oft published misrepresentation that this great work began with William Carey, who did not set foot on the soil of India until nearly a century after Ziegenbalg! Surely, it ought to be one of the results of our Luther Leagues' historical topics, and of our Reading Course, that every such unpardonable error of so called historical writers, who miss the mark not by a few months, but by almost a hundred years, should make them ashamed to further circulate these monumental blunders!

No specific program of celebrating the bicentennial on November 29 is formulated, but since it will fall on so favorable a time as Thanksgiving Eve, by all means let arrangements be made to commemorate it in every place where our Lutheran Church is established.

At this time, when there is so much discussion about the disappearance of the old fashioned Sunday, when people believed in the Ten Commandments and loved to attend church twice on the Lord's Day, League members may well ask the question whether something cannot be done toward a better observance of the Third Commandment. There is a duty for us to perform.

First of all, we can decide not to drift with the tide in the matter of church attendance. The tendency of the times is to attend church only once a week, on Sunday morning. The other services are utterly neglected by the great majority of church members. If we, as League members, wish to do good work, we can determine to be faithful in our attendance at all the services and use our personal influence to induce others to do the same. Instead of calmly submitting to drift with the multitude let us set ourselves against the tide and make an earnest, personal effort to make all the services of the church well attended and full of helpfulness.

Then we can set ourselves to a more earnest and conscientious observance of the day as a day of real rest and spiritual upbuilding. It is not meant to be a day for recreation, and we young Christians ought to set our faces, like flint, against every tendency on our own part to make it thus, by ever so little. Let us dare to be called puritanical in our strict observance of the day and the Commandment. Better that, a hundred fold, than to grow lax and help to bring in the so called Continental Sunday, which is an abomination, as those who know it testify.

We ought to keep our American Sunday, and every Christian ought to help in the struggle. If every member of the Luther League were to stand for and do personal work for this cause what a power we would be, and how quickly our church attendance would indicate our influence. Is it not worth trying in your League?

How many of our League members read their Bibles regularly and systematically? It is a question we Lutherans ought to be asking ourselves very earnestly in this month, which brings in the Reformation Festival. It was the Lutheran Reformation that opened the Bible to the world. If any church people ought to be thoroughly familiar with the Bible it ought to be the members of the Lutheran Church. Have you ever asked the question in your Luther League meeting, "How many have read the Bible through, or even the New Testament?" Ask the question in your League and Sunday School, and be prepared to be surprised to find how very few there are, and we call ourselves good Lutherans and followers of faith of him who not only translated the Bible, but rested his whole great work upon it. Would he not have to be ashamed of our indifference to the Word?

Why any one season of the Church year should be more prolific in good works than another we do not know, but it is a fact that in the winter and spring of the year only do we see the activities of the Church more especially aroused in the winning of souls for the Kingdom. We are entering upon that season now. And shall the Lutheran Church be behind her sister denominations in the fruit she will show? She need not be if every Lutheran will do his or her duty. And this call to duty should be particularly heard and responded to in our Luther Leagues, which have done so much and can do much more for the good of our Church. Life is one continuous call to duty, accompanied, as it is, with opportunities and responsibilities, and each and all of us have some faculty or ability which it is our duty to use for the good of our fellow men, the advancement of our Church and the glory of God. Forbid, then, any of us should fall short of this duty, for we will surely be held accountable for failure in performing it.

Publishers' Column

The demand for Luther League Hymnals is increasing. Many Leagues are purchasing them for use at the Decennial celebration of the National League. See page 35 for further particulars concerning this excellent book.

With the resuming of active work by our young people's organizations during September and October, after the summer vacation, many new societies have begun the study of the

Topics. This is a strong indication of the increase of the study of the Bible by our League members. We hope this increase will steadily continue.

Prize Story Contest

The LUTHER LEAGUE REVIEW is offering three prizes for stories by our Lutheran young people suitable for use in its columns. The contest to be decided by a competent committee. Pastors might call the attention of their young people of a literary turn of mind to this matter and State and District Presidents might bring this to the attention of some of our Lutheran people who might be glad to enter this competition. There is ability among our young people and THE REVIEW hopes to aid in this way in bringing it out.

The first prize will be $25, the second prize $15 and the third prize $10. These stories must be original and of a character suitable for the LUTHER LEAGUE REVIEW.

The following are the conditions: First, all stories entered for competition must be presented in typewritten form; second, a nom de plume must be used with the story and the key to the nom de plume mailed in a separate envelope to the editor of THE REVIEW. All stories must be in the editor's hands not later than December 1, 1905. Third, all stories submitted, whether winning the prize or not, shall be the property of the LUTHER LEAGUE REVIEW. Fourth, stories to consist of not less than 5,000 words and to be divided into at least five chapters.

Back Numbers Wanted

Several Luther League Workers are anxious to complete their files of the Luther League Topics. They are willing to pay fair prices for the missing numbers. We want just now, one copy of No. 29, two each of Nos. 6, 8, 10 and 16; three each of Nos. 1 and 12; four each of Nos. 4, 5 and 11; five each of Nos. 14 and 15, and six each of Nos. 2 and 13. Correspondence solicited by the Editor of the Topics, Rev. George H. Schnur, No. 74 W. Main Street, Chillicothe, Ohio.

Luther League Review

Have you any of the following numbers? We need them to complete files: 1900, January, February, March, April, May, June, July, August, October, December; 1901, July, August, October, November, December; 1902, January, February, March, April, May, September, October; 1904, March. Address, LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

Luther League of New York State.

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Albany and the D. & H. Districts reported the following recommendations: First, that the Leagues at present constituting the D. & H. District and the Leagues in Albany County unite, thus forming the one District; second, that the other District comprise all the other Leagues, occupying the territory heretofore covered by these two Districts; third, that in organizing each of these two new Districts take a new name. These recommendations of the report were adopted.

Invitations for the next convention being received from Albany and Binghamton, the invitation of the latter city was accepted, and next year the League will convene in the "Parlor City." Prayer and benediction was offered by the Rev. Delo, of Athens, N. Y., and the convention adjourned.

At the closing session Rev. A. Steimle, of Brooklyn, conducted the religious service.

President Reynolds then announced the appointment of these committees:

Executive Committee—J. M. Reynolds, chairman; ex officio, Rev. J. Luther Sibole, Buffalo; W. H. Rector, Binghamton.

Literature Committee—Mr. I. S. Runyon, New York, chairman; Rev. C. W. Leitzell, Johnstown; Frank A. Kalenbach, Buffalo; Fred L. Rath, Brooklyn; Paul B. Mattice, Middleburgh; Miss Ora E. Cudney, Hudson; Geo. D. Peters, Rochester; Rev. U. J. Klingensmith, Syracuse.

Extension Committee—Fred Ihlo, New York, chairman; E. A. Hieber, Utica; Harry F. Zeigler, Brooklyn; C. G. Grauer, Buffalo; Fred W. Smith, Albany; Rev. Paul W. Kolbs, Hudson; Frank E. Gugelman, Rochester; Elmer Riefenstein, M. D., Syracuse.

Credential Committee—H. D. Brandes, New York, chairman; W. L. Bradt, Binghamton; Geo. L. Snyder, Rondout; Christopher Earnest, Schenectady.

Press Committee—L. S. Mayer, Albany, Chairman; Clifford Rockwell, Utica; Wm. Heeck, Brooklyn; Geo. J. Flierl, Buffalo; Miss Ruth Vroman, Schoharie; Mrs. A. R. Pardee, Rondout; Mr. Fred Johnson, Rochester; Edwin E. Taylor, Syracuse; E. F. Eilert, New York; Edwin Hines, Jr., New York.

The address of the afternoon on "The Development of Lay Workers" was given by Mr. William C. Stoever, of Philadelphia, President of the Luther League of America. It was an eloquent and practical address, delivered in an earnest manner.

Following the offertory and the singing of a hymn the General Secretary, Rev. Luther M. Kuhns, conducted a "Question Box."

The convention was brought to a dignified close by the use of the solemn and beautiful vesper service of the Lutheran Church. After the convention prayer was offered by the Rev. J. Luther Sibole, of Buffalo, and a few remarks made by the General Secretary. Rev. Paul W. Kohler spoke a few words of farewell to the delegates and invited the Convention to participate in the vesper service.

Our Churches and Institutions

In Some of Our Large Cities

New York

—The New York Lutheran Ministers' Association held its fall meeting in the rooms of the Y. M. C. A., Second avenue and Ninth street, Manhattan, on Monday, October 9. The subject, "The Means of Grace," was presented by the Rev. W. Jentsch, of New Rochelle, N. Y., and the general discussion was opened by the Rev. G. J. M. Ketner, of New York City. Any Lutheran minister in New York City or vicinity is eligible to membership, and will be enrolled on payment of the annual dues.

—The following Lutherans have places on the announced program for the Inter-Church Conference, which is to be held in Carnegie Hall, November 15 to 21: Rev. Drs. J. B. Remensnyder, G. W. Wenner, D. H. Bauslin, and Judge Peter S. Grosscup. A number of others are members of the various committees in charge of the conference.

—The members of Gustavus Adolphus Church are very busy making preparations for the celebration of the fortieth anniversary of the foundation of their church, in November.

—Sister Jennie Christ and Sister Regena Bowe, parish deaconesses, of the Church of the Atonement and Christ Church, respectively, have begun the formation of a Deaconess' Home in this city, at 156 East 112d street.

Chicago

—Another Swedish hospital is to be erected in this city. It is located on Sixtieth street near Vincennes avenue. The cornerstone for a handsome edifice was laid on September 4. The chief speakers were Prof. J. Mauritzen, of Augustana College, and Dr. J. A. Enander, of Chicago.

—The General Synod opened a new mission at the corner of Argyle and Evanston avenues, on September 17.

—Rev. L. J. Baker resigned the Church of the Epiphany, on the West Side, Sunday, September 24, in order to accept a call to the pastorate of the English Lutheran Church, Zelienople, Pa.

Baltimore

—Rev. Dr. Charles E. Raymond has resigned the pastorate of Bethany Church, and the church is considering a proposition to sell its property and secure another site.

Philadelphia

—The fiftieth anniversary of the marriage of Rev. Dr. and Mrs. Jacob Fry, of Mt. Airy Theological Seminary, was observed by a reception on Wednesday evening, September 13. The reception was given by a committee of ladies of the Church of the Ascension, was held in the administration building of the seminary, and was attended by a large number of the relatives and friends of Dr. and Mrs. Fry.

—A farewell reception was tendered Rev. Dr. R. B. Peery, who retired from the pastorate of Immanuel Church, with the intention of returning to the mission field in Japan, but has accepted a call to Denver, Col., where it is hoped that Mrs. Peery's health may be recovered.

—The announcement of the election of Rev. J. H. Weaver, D.D., to the pastorate of the Parkside Mission, was premature. Dr. Weaver has declined the election.

Washington

—An effort is being made to establish a General Council church in this city. Services, conducted by Rev. I. O. Baker, of Erie, Pa., were held in a hall in the extreme northern part of the city, called Bloomingdale, September 24 and October 1.

Pittsburg

—Rev. J. L. Smith, D. D., pastor of Christ Lutheran Church, East End, resigned his pastorate on Sunday, August 27, on account of the unfavorable condition of his health. Dr. Smith has been pastor of Christ Church for fourteen years, and has built up a congregation of over 300 members.

—St. James Church, Rev. J. H. Keller, pastor, which was organized on June 18, last, reports a membership of 80, and an enrollment of 186 in the Sunday school.

Cleveland

—On Sunday, August 27, the new edifice of the First English Lutheran Church, Rev. A. L. Benze, pastor, was consecrated. The building is well located on Doane street near Euclid, and is a gem of churchly architecture. It is semi-Gothic, with an imposing tower surmounting the front. The interior is churchly in every detail. The dedicatory sermon was preached by the Rev. W. J. Miller, D.D., president of the Pittsburg Synod, and the consecration service was performed by the pastor.

Columbia

—The new edifice of St. Luke's Church, in the Olympia mill district, was consecrated on Sunday, October 15, with sermon by the pastor, Rev. C. P. Boozer.

Louisville

—Ground was broken and the lot dedicated in this city on September 10, for the new Bethany Lutheran Church. The services were in charge of the pastor, Rev. C. E. Buschman. Addresses were made by Revs. G. C. Cromer, Dr. S. S. Waltz, J. F. F. Kayhoe and Dr. H. K. Fenner.

Toledo

—The sixth General Council congregation has been organized in this city. It is called St. Luke's and was brought about through the energy, activity and wise efforts of Rev. J. G. Neiffer, D.D., pastor of Trinity, itself a congregation not much more than a year old. It is located in what is known as Lowertown, and was organized Sunday, August 27, by Rev. Dr. Neiffer. Rev. J. S. Harold has taken charge of the work, and on Sunday, September 3, added nine members. The outlook is encouraging and hopes are entertained that the young flock in a month will number 50.

Salt Lake City

—Rev. W. J. Lankow, late of Tacoma, Wash., was called to the German Lutheran St. John's congregation.

Miscellaneous

—By the will of Miss Elizabeth Trout, the First Church, Leechburg, Pa., Rev. M. L. Zwei-

zig, pastor, receives a bequest of $2,000, and is made residuary legatee, with six other churches, of the balance of an estate valued at about $25,000.

—The Gustav Adolf Society, of Sweden, last year distributed $475,000 among 2,171 home mission churches in many parts of the world; 87 churches became self-supporting.

—A German New Testament, in most excellent state of preservation, and which was published by Martin Luther in 1545, has recently been discovered in Oregon City, Ore. It is owned by Mrs. Mark. Mrs. Mark has refused an offer of $100 for the Testament.

—The minutes of the General Synod, containing all the proceedings of the forty-second convention of the General Synod of the Evangelical Lutheran Church, held at Pittsburg, in June last, have been published. They make a large volume of 462 pages, containing the minutes, the complete reports of the various boards, and the full parochial tables of all the synods.

—The "Gospel Witness," organ of the All-India Lutheran Literature Society, published in Guntur, India, has made its first appearance. It is edited by Rev. L. B. Wolf, D.D., president of the General Synod Mission College.

—The First Church, Tyrone, Pa., Rev. F. L. Bergstresser, pastor, consecrated a beautiful $30,000 stone church on September 10.

—The Guntur, India, General Synod mission reports a total baptized membership of 30,424, of which 11,157 are communicants. There are 7,814 catechumens under instruction.

—Christ Lutheran Church, York, Pa., Rev. G. W. Enders, D.D., pastor, celebrated its one hundred and seventy-second anniversary on Sunday, September 24. The church dates back to September 23, 1733, when Rev. John Casper Stoever began his services as a home missionary in York.

—The proceedings of the forty-second convention of the General Synod, which met in Pittsburg, Pa., June 14 to 21, have just been issued from the press of the Lutheran Publishing House. The value of the book is in the accurate account of the daily proceedings of the convention as recorded by the secretary, Rev. H. K. Fenner, D.D., and in the tabulated statistics of the twenty-five district synods in the General Synod. Copies can be had for 35 cents each by addressing Mr. Henry S. Boner, Supt., 1424 Arch street, Philadelphia, Pa.

Marvin W. Lutz

Marvin W. Lutz, whose portrait appears on this page, is the newly elected President of the Luther League of Ohio. He is an active layman in the Lutheran Church of Ohio, being a trustee of Trinity Lutheran Church of Canton. He is an active member and officer of the Luther League of his church, was instrumental in organizing the Luther League of the Northeastern Ohio District, and is now its President. He has been active in the State organization, attending all its conventions and participating in everything that pertained to its welfare.

His activity at the head of the State League will be of particular benefit at this time, and no doubt will result in a large and increased membership, as well as enlarged activity.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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Secretary, PROF. R. BOGSTAD....Moorehead, Minn.

NEW YORK.

New York City District

—The first meeting of the District League for the season was held at Holy Trinity Church, Rev. C. Armand Miller, pastor, on Monday evening, September 25. A large delegation was present and much interest was manifest, especially in the report of the State convention, which was rendered by Mr. Runyon of the delegation. Action was taken endorsing the plan for the observance of the decennial anniversary of the Luther League of America. Committee reports consisted largely of outline plans for the season's work. Among other things reported, the Reading Circle will be continued, definite announcement of dates to be made as soon as they can be fixed.

—The Young People's Society, of Gustavus Adolphus Church, has held two very successful entertainments this year—a rose sale in March

and a strawberry festival in June. An interesting feature of the former was the exhibition and sale of a picture of the White House, donated by Mrs. Theodore Roosevelt.

Albany District

—The Luther League of the Albany District will hold its annual convention in St. Paul's Lutheran Church, Johnstown, Rev. Charles W. Leitzel, pastor, on Tuesday, October 17, 1905, at 10.30 a.m., and will continue through the day and evening. It is desired that every Lutheran Young People's Society in the Albany District, of whatever name, may be represented at this convention; and all that are not members of the Albany District Luther League are also kindly invited and respectfully urged to attend, that they may enjoy the benefits of the convention.

—The Luther League of Utica held a mass meeting at the Church of the Redeemer, on Tuesday evening, September 14. The service was conducted by the pastor, Rev. F. W. Klingensmith, assisted by Rev. L. Franklin Gruber and Rev. F. R. Hoffman. The address was delivered by Rev. Luther M. Kuhns, General Secretary of the Luther League of America. His address was inspiring, but practical, showing how well the young people's society, with the aims and plans of the League, may be a real help to the Lutheran Church in its work of preaching and teaching the Gospel. One impressive feature of the meeting was the processional, in which the Leaguers followed the vested choir and occupied seats in the middle of the church.

NEW JERSEY.

—The tenth annual convention of the Luther League of New Jersey, will be held in the English Lutheran Church of the Holy Trinity, 162 Mercer street, Jersey City, the Rev. E. Neudewitz, pastor, on Tuesday, November 7. The first session begins at 9 o'clock in the morning; the second session at 2 p.m.; the evening session at 7.45 p. m. Each society is entitled to three delegates. Absent delegates are entitled to representation by duly accredited alternates. The names of delegates and alternates should be sent to Mr. Jacob Martin, chairman of the Credential Committee, 162 Catharine street, Elizabeth, N. J., not later than November 3, 1905. Delegates should report to the Credential Committee immediately upon arrival so that the roll can be prepared for the opening session. Societies desiring to unite with the State League can secure blanks and information from the Rev. E. J. Keuling, No. 53 Brighton avenue, Perth Amboy, N. J., the chairman of the Extension Committee.—Chas. T. McDaniel, President.

—A quiet but helpful, stimulating gathering was held in Grace English Lutheran Church, Newark, N. J., the Rev. M. S. Waters, pastor, on Thursday evening, September 21. The Rev. Chas. T. McDaniel, of Hoboken, President of the Luther League of New Jersey, presided. The Rev. Frederick C. Krapf, of Elizabeth, chairman of the Executive Committee, read the scripture lesson and offered prayer. Pastor M. S. Waters, of Grace Church, spoke the words of welcome. Addresses were delivered by the Rev. E. J. Keuling, of Perth Amboy, N. J., and the Rev. J. A. W. Weyl, of New York City, respectively, on the subjects, "Loyalty to the Church" and "Loyalty to Christ." Miss Ida J. Voget, of Newark, sang Odoardo Barri's "The Valley of Shadows," and the choir of Grace Church sang Gounod's "Praise Ye the Father." The offering will be sent through the treasury of the State League to the fund for the support of the General Secretary of the Luther League of America. The attendance was good, representatives being present from churches in Newark, Elizabeth, Hoboken, Jersey City and Perth Amboy. The church was tastefully decorated with the Stars and Stripes and the colors of the League. Following the service, which was concluded with the singing of the Rally Hymn and the benediction, pronounced by President McDaniel, a social hour was spent, when refreshments were served by the Leaguers of Grace Church.

—As the representative of President McDaniel, of the Luther League of New Jersey, the Rev. Frederick C. Krapf, of Elizabeth, chairman of the Executive Committee, paid a visit to the Young People's Society of Grace Lutheran Church, Perth Amboy, the Rev. E. J. Keuling, pastor. The occasion was the Fall Rally of the society, held on Tuesday evening, September 12. Following the opening devotional services, there were readings by Miss Sadie Miller, Edgar Keuling and Miss Gladys Eilert. The Rev. Mr. Krapf addressed the society on the subject, "The Local Young People's Society; Its Sphere, Its Work, Its Benefits." Preceding the rally proper there was a brief business meeting of the society, at which the following were elected officers for the year: President, John Johnson; vice-president, Edward Sorenson; secretary, Edgar Keuling; treasurer, Edward Peterson; organist, Myrl Eilert.

—A committee of the Luther League of Grace Church, Rev. M. S. Waters, pastor, has arranged for a lecture course for the fall and winter. Speakers: The Rev. Drs. Geo. F. Haas, of New York; John A. W. Haas, of Allentown; G. U. Wenner and C. Armand Miller, of New York.

PENNSYLVANIA.

—We desire to call the attention of all members of young people's societies in the Lutheran churches of Pennsylvania to the twelfth annual conventon of the State Luther League, to be held at Williamsport, Tuesday and Wednesday,

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October 24 and 25. All who can possibly attend this important meeting should do so. Everything possible will be done for the comfort and pleasure of the delegates and friends.

The general topic of the convention will be "Service," and will be subdivided as follows: Tuesday afternoon: "Preparation for Service," (a) Practical, Wm. L. Berst, Erie; (b) Spiritual, Rev. C. R. Botsford, Northumberland. Tuesday evening, "Young Men," (a) Reaching Them, Wm. N. McNair, Esq., Pittsburg; "Special Service," (a) Within the Church, Miss Georgie M. Derrickson, Milton; (b) Without the Church, Albert Oettinger, Philadelphia. Wednesday afternoon, "Achievements," Rev. H. F. J. Seneker, Easton. Wednesday evening, "Luther the Reformer," Rev. John B. Focht, D.D., formerly President Susquehanna University; "For What Does the Lutheran Church Stand?" Rev. John A. W. Haas, D.D., President Muhlenburg College.

Williamsport is a city of 40,000 inhabitants, and is one of the most beautiful and inviting cities in the State. There are fifty churches in the city, and nine of them are Lutheran. The convention churches will be St. Paul's and St. Mark's.

Information regarding hotel and boarding house rates should be made to Rev. C. G. Bikle or Rev. Stephen Paulson, Williamsport. Application for card orders must be made to H. L. Hungerford, Wilkesbarre before October 15. All credentials should be mailed to Miss Nellie Pott, Williamsport, Pa.—A. Raymond Bard, President; Anna M. Landis, Secretary.

Kittanning District

—The Kittanning Central Luther League held its tenth convention in First Church, Leechburg. Rev. M. L. Zweizig, pastor, October 7. The General Secretary of the Luther League of America, Rev. Luther M. Kuhns, was present and addressed the convention. The following officers were elected for the ensuing year: President, A. G. Young, Vandergrift Heights, Pa.; first vice-president, Rev. M. E. McLinn, Apollo, Pa.; second vice-president, Rev. M. L. Zweizig, Leechburg, Pa.; recording secretary, Josephine Iseman, Freeport, Pa.; financial and corresponding secretary, Grace George, Kittanning, Pa.; treasurer, Pearle King, Brick Church, Pa. The presence and helpful talks of Rev. L. M. Kuhns did much to awaken interest in all delegates and visitors of the convention.

—For delegates and others attending the convention at Williamsport, the Trunk Line Association has authorized a special rate of fare and one-third for the round trip, from Trunk Line points in Pennsylvania, on card orders; tickets to be sold and good, going, October 21

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1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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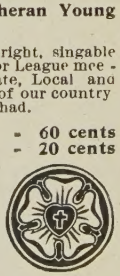

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Northwestern District

—Members of four of the Luther Leagues, of Erie, have organized a Luther League reading circle for the fall and winter. This is not an experiment, for members of three of these Leagues united in a reading circle last winter, and their work was profitable and enjoyable. The circle will read and study books in the Luther League Reading Course. The first book selected for this year's study is Lowry's "Lutheran Foreign Missions," with Scherer's "Four Princes" as a supplement.

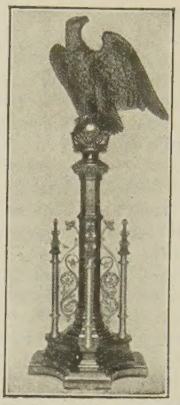
Philadelphia District

—The fall convention of the Philadelphia District Luther League was held on Tuesday, September 26, afternoon and evening, in Bethlehem Church, Rev. G. C. Loos, pastor. Two subjects were presented. The first, "Consecration," was introduced in a thoughtful paper by Miss Anna M. Stiltz. The second, "Co-operation," was introduced by Mr. Clarence Haring, who suggested many ways in which the various locals could co-operate to their own and each other's benefit. At the evening session, Rev. C. E. Haupt, D.D., of Lancaster, delivered an address on "Constancy." The following officers were elected: President Mr. Henry G. Deininger; recording secretary, Mrs. W. Harker; financial secretary, Mr. John Kellar; treasurer, Mr. Charles F. Maisch; statistical secretary, Ida H. Zinser. The report of the statistical secretary showed an enrollment of 23 organizations in this District, with a membership of 1,772, an increase of 247 over last year. The delegates elected to represent the District League at the State Convention at Williamsport, October 24 and 25 are: William C. Stoever, H. G. Deininger, Dr. J. E. Harpel, Miss Anna M. Stilz and the Rev. Charles L. Fry. Each League will also have its own representative. The convention was well attended and all enjoyed the cordial hospitality of the pastor and people of Bethlehem Church.

—The Luther Leagues of Philadelphia are making preparations to observe the tenth anniversary of the organization on Sunday, October 29. The event will also be in commemoration of the beginning of Lutheran missionary work, which started on November 29, 1705, when Bartholomew Ziegenbalz and Henry Plutchen left Denmark for India. A special memorial service will be held in St. Luke's Church, Seventh and Montgomery avenue, Rev. Charles L. Fry, pastor, in the evening. Rev. George Drack will make the address. The League will hold individual services in the various churches on the Sunday in question, and on October 31 a joint festival of the League will be held, probably in old St. John's Church, at Sixth and Race streets, which will commemorate the beginning of the work of the Protestant Reformation.

Catawissa District

—The seventeenth convention of the Catawissa District Luther League was held in Salem Lutheran Church, Elizabethville, Pa., September 7 and 8, the Rev. C. F. Kuder, pastor. Addresses were made by Rev. E. B. Killinger, of Ashland, Pa.; Rev. J. E. Whitteker, D.D., of Lancaster, and Rev. F. P. Manhart, D.D., of Selinsgrove. The General Secretary, Rev. Kuhns, was present and spoke words of admonition and encouragement. The convention was interesting and inspiring throughout. The following officers were elected: President, Rev. C. R. Botsford, Northumberland; first vice-president, Mr. Chas. Steele; second vice-president, Miss Carrie Dry; third vice-president, Howard Byerly; recording secretary, Henry F. Rhoads; corresponding secretary, Sue Le Wampole; treasurer, S. H. Knisely, Elizabethville. Thirteen pastors and twenty-six delegates and visitors attended the convention.



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OHIO.

Springfield District

—A Luther League was organized recently in the Bethel Church, of Springfield, Ohio, Rev. W. C. Laughbaum, pastor. The devoted young people who are in it promise a useful career for the League.

INDIANA.

—The Luther League of Holy Trinity Church, South Bend, Rev. Wilhaus Brenner, pastor, has added fifteen new members since May, introduced the Topic and the Hymnal, and has among its members sixteen subscribers to the Review. The League will celebrate, on October 29, the decennial of the Luther League of America with a special service, at which the pastor will speak on "The Lutheran Church—Her Position and Prospects in America." Two oak hymn-boards, costing $25, were recently presented to the church by the League.

IOWA.

Northwestern District

—The Northwestern Iowa District League held its fourth annual convention at Our Saviour's Church, Lost Island, the Rev. A. H. Gjevre, pastor, September 1-3. On the first evening addresses were delivered by the pastor loci, and the Rev. T. C. Thompson, president of the District League, after which the visiting Leagues were delightfully entertained at a reception by the local League. Some of the subjects presented by papers prepared by members of the Leagues, and followed by general discussions, were the following: "Our Aim in Life," "Why I Am a Lutheran," "The Future Lutheran Church in America," "What Benefits Do the Young People Derive from the Luther League?" "Moral Courage," "Individual Responsibility," "Books and Reading." The church was well filled with an interested audience at all the sessions, but especially so on Sunday, when masterly addresses were delivered by two of the representative young pastors of our church, the Rev. H. B. Kildahl, rector of the Norwegian Deaconess Home, at Chicago, and the Rev. Prof. L. W. Boe, President of Waldorf College, Forest City, Iowa. The former spoke on "The Deaconess Work in the Church," and Professor Boe did splendid justice to the great subject of "Christian Education." At a business session the following officers were elected for the ensuing year: President, the Rev. T. C. Thompson, Estherville; recording secretary, Miss Carrie Bjelland, Emmetsburg; corresponding secretary, Miss Mollie Knutson, Estherville; treasurer, Miss Lydia Nyborg, Emmetsburg.

—An active and promising Luther League has been organized by the aggressive young people of Grace Church, Muscatine, Rev. H. F. Martin, pastor.

—The Luther League meeting of the Iowa Conference, Augustant Synod, was held in the Swedish Lutheran Church, at Gowrie, on October 8-10.

KANSAS.

—On October 22-24 will occur the next annual meeting of the Kansas Conference, Augustana Snyod, Luther League. This time it will be held at First Church, Kansas City, Mo. Many representatives will come from the young people's societies of the Swedish Lutheran congregations in the State of Kansas.

WISCONSIN.

—Three adjoining Norwegian churches in Rock County united in a young people's meeting August 12 and 13, at the Luther Valley Church, and effected an organization under the name, "United Church Luther League of Rock County." The organization is to be independent of the State and National Luther League, and to work along synodical lines. The foreign missions of the United Norwegian Church was the theme of the sermons and four papers. The English language was used chiefly. Officers are: President, Rev. Nils Klevin, Beloit; vice president, Mr. Charles Newhouse; secretary, Miss Nellie Goardar; treasurer, Miss Christiana Ellingston.

MICHIGAN.

—At Ludington, August 12 and 13, there was held a meeting of the young people of Swedish churches. The churchly stamp of the declamations and exercises was a matter of favorable comment. The Swedish language was used almost exclusively. The general policy of exclusion is favored by some because they think the churches will gain more by such meetings than by co-operation with the Luther League.

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of true Christianity in India. Books were translated into the language of the people, among them the Bible. Schools were established and successfully conducted. Catechetical classes were held for religious instruction. Divine service was regularly held. Such was the success, despite gigantic obstacles, that after three and a half years' work 160 persons belonged to the native community.

To Francke must be given credit for directing Ziegenbalg to think of foreign missions. But today he is one of the world's heroes. For to be a pioneer is a different thing from what it now is to make an offer for foreign service, and we do well to honor their memory with fitting services.

Brass Pulpits,

Lecturns, Crosses, etc.

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Designers and Makers at our own Foundry and Shops,

BRIDGETON, N. J.

OF BY FOR The Juniors. October

Department Conducted by Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

Suggestive Hints

Let your gift to a friend, especially a Junior friend, be as often as is best (or necessary) a Holy Bible.

The autumn leaf, which is so beautifully tinted at this season of the year, may be made the object of a delightful expedition to the woods or park. The leaves (when dried by pressing them between sheets of soft, dry paper and replacing with fresh, dry sheets each day till they are thoroughly dry) make beautiful decorations for the house, the League room and the church. A trip for autumn leaves and nuts might readily be arranged.

It would be a fine thing to commit some portions of Luther's catechism, in connection with the meetings of our Junior Leagues.

What timely ideas can be drawn out of the "Topics"! Is your League using them?

"Lest we forget." Three leading dates for young Lutherans in October are: October 7, Luther visited the imperial city of Augsburg (Augustus-burg), A. D. 1518, to meet the famous Cardinal Cajetan, delegated by the Pope (Leo X) to settle and refute Luther's teaching. Cajetan wished to refute Luther by the testimony of scholastics. Luther appealed only to the Holy Bible. Cajetan arrogantly turned away and sought to incite Frederick the Wise, Elector of Saxony, against "the refractory monk."

October 24, 1648.—The peace of Westphalia brought to an end the war which for thirty years had desolated Germany. The war with the life of Gustavus Adolphus, the King of Sweden, who came to the rescue of the Protestant party.

October 31, 1517.—The Birthday of the Reformation. On this day, by fixing to the entrance door of the Schloss-Kirche (Castle church) in Wittenberg, Germany, a list of ninety-five declarations, or articles (Theses), containing arguments against the system widely used by Rome to raise money, by allowing those who paid sufficiently well to have permission to be forgiven of sins, past or future. To this end we commemorate the day, devoting it to the cause of Missions, both Home and Foreign, or to holding a general rally of our forces, or to the harvesting or ingathering of souls. Certainly no greater "Young Lutherans' Day" could be found than October 31.

Does every Junior Leaguer know that October 31 this year completes the first decade of the existence of the Luther League of America?

Does every Junior Leaguer know that every subscription to THE REVIEW helps to send our field secretary, Rev. L. M. Kuhns, out into the work?

Does every Junior Leaguer know that each League ought to have some special object before it? Possibly this may be the furnishing of something useful to the Church.

How much larger will your League, your Sunday School and your congregation be one year hence? What part of this increase will be yours, dear fellow Junior?

The Junior work now being done in many places is most gratifying and encouraging.

God bless our Luther League!

PERHAPS YOUR LEAGUE MAY DO SOME GOOD—

By hunting for others.
By shepherding the straying ones.
By planting a tree.
By raising flowers for use at church and among the sick.
By developing good manners.
By kindness to the animals.
By saving a fund for Churchly objects.
By forming a chorus of singers.
By remembering the birthdays with a prayer and some kind token of regard.

Why may it not be possible to have some short papers prepared by Juniors on a good topic and read at Junior meetings?

The blessing of a Junior League is twofold: It prevents the children and young people from straying away into evil company and builds them up in our most holy faith.

What do your Juniors know of the Books of the Bible? Do you locate places on the map of the Holy Land?